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19 April 1983

USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1400

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CURRENT POLITICAL ISSUES

SHEVARDNADZE DISCUSSES PRIVATE SUBSIDIARY FARMS

OW251407 [Editorial Report] Moscow Domestic Television Service in Russian at 0810 GMT on 13 March carries the second installment of the "Decisions Are Made on the Spot" program devoted to work with citizen's letters in the Georgian SSR. This installment, entitled "The Source of People's Initiative," begins with a video report on the development of one of Georgia's most remote areas in Akhmetskiy Rayon. After aerial views of mountainous countryside, video shows scattered houses in Omalo village and a helicopter on the ground as the narrator says: "Much is being done in the Georgian party organization to further strengthen ties between the party organization and the masses and to practically realize the CPSU Central Committee resolution on measures to further improve work with letters and proposals of the working people in light of the 26th CPSU Congress decisions."

Video pans tile-roofed houses in the village, which is accessible only by helicopter, and shows the new communications center, a small building with a parabolic satellite television antenna beside it. Interviews follow with a number of officials who have arrived for the inauguration of this new link with the outside world, and who are identified by subtitles on the screen as "S. Ye. Khabeysvili, secretary of the Central Committee of the Communist Party of Georgia," "V. I. Kobakhidze, Georgian SSR minister of communications," and "V. L. Batiashvili, first secretary of the Akhmetskiy Raykom of the Communist Party of Georgia."

As Khabeysvili talks about the recent development of communications in this remote region of Georgia, video footage is shown in which E. A. Shevardnadze, candidate member of the CPSU Central Committee Politburo and first secretary of the Central Committee of the Communist Party of Georgia, can be seen walking along a mountainous road surrounded by a group of people some of whom are in national dress. Video then cuts to show him speaking to people near a building, however audio continues to carry Khabeysvili's remarks on the efforts of local people to develop their rural economy.

Kobakhidze then talks about the construction of the communications center and notes it took only 3.5 months to build. Batiashvili in turn talks about the formation of a local livestock breeding sovkhoz which indicates that the area "is taking a certain part in implementing the decisions of the May plenum" on the food program. Khabeysvili then says: "Some 20

years ago people were moved out of the mountainous areas into the valleys. You know, they found an easy way out of the situation. It was difficult to build roads and to create a normal life for people in the mountains, so they were resettled. Of course this was a big mistake, and life has proved this. Now, after a Central Committee resolution on the [words indistinct] gorkom of 1972, we have actively begun restoring active life in the mountainous regions. Today life is being restored in Tushetiya and other mountainous regions, and you can see for yourself, people already are building."

Video shows mountainous regions and isolated villages and, to the strains of local music, the development of local livestock breeding is discussed and national dances are shown. Video cuts to show vineyards as the narrator talks about the valleys of Georgia and the recent bad weather conditions. Discussing the development of a vegetable-growing area on virgin soil with video showing new housing built for the sovkhoz workers in (Udobno) settlement, the problem of subsidiary farming is raised. As video pans new modern cottages erected close to one another on a street, the narrator notes that they were built too close together, without thought for the needs of residents to develop subsidiary farm plots.

After interviewing the occupant of one of the houses, a woman who previously worked in the Kazakhstan virgin lands and now lives in the house with her two daughters who are also locally employed, video cuts to show a colored development plan of the new settlement while the director of Konstitutiya SSSR Sovkhoz discusses the size of individual allotments and the problem of insufficient area for private farm plots. The sovkhoz director notes that people are expressing a desire to move to the settlement from all over the republic.

Video cuts to an interview with I. A. Kharatishvili, Georgian SSR minister of rural construction, who is shown speaking in an office. He notes that the size of allotments for houses in the (Udobno) settlement were limited to 600 square meters by Gosstroy. As he mentions the construction of another settlement for a poultry enterprise, video shows another row of closely spaced houses and Kharatishvili says that the same issue is being argued there.

As the camera pans a city panorama and the buildings and yards of a livestock breeding complex, the narrator says: "Obvious mistakes of construction workers: unfortunately we have to talk about them, and not only in the past tense. Mistakes are being made today as well. The leaders of the Ministry of Rural Construction have food for thought. It appeared to us that all these shortcomings and mistakes could have been avoided if the leaders responsible for construction had listened more attentively at the time to the opinions of people, consulted with them and taken their proposals into account. It would be good if mistakes were not permitted at other projects either."

Video shows the facilities of a livestock breeding complex near Tbilisi and cows feeding from troughs. Workers are interviewed and it is shown

that eight men run the farm. The absence of women is noted and the narrator discusses changes in traditional livestock breeding in the republic. He notes that "the Georgian Communist Party Central Committee, taking into consideration the experience of other republics, is taking steps to ensure that livestock breeding development proceeds on a modern industrial basis. During the days when we were taping this footage, a plenum of the party's Central Committee was held which discussed questions relating to the food program and letters of working people and their proposals aimed at solving this problem. The experience and initiative of leading collectives and separate enthusiasts was studied and generalized for practical dissemination." As the narrator speaks, video shots taken from a moving vehicle show street scenes and a building identified by a plaque as the Central Committee of the Communist Party of Georgia. The audio fades into the sound of applause as video shows the presidium of a meeting with Shevardnadze in the front center receiving applause.

As the camera pans the hall, Shevardnadze can be heard saying: "Talking about the organizational and administrative aspects of solving the food program, we cannot ignore so important a reserve as the private subsidiary farms of the rural population. We have spoken out and continue to speak out in support of private subsidiary farms. We considered and continue to consider that they have played, and will play in the future, an appreciable role in supplying the republic's urban population with basic food products.

"This is why in recent years we have done everything to improve the conditions for managing private subsidiary farms. At the same time, I must say publicly that the Central Committee of the Communist Party of Georgia and the republic's government support a judicious development of private subsidiary farms which lends itself to control, lends itself to the control of public farms. This is a principled question.

"We categorically oppose private farms which, from a subsidiary status, turn into a source of profit and money grubbing. In managing private subsidiary farms we must stop, unmercilessly and uncompromisingly any violations leading to this. It is important to manage wisely and correctly and the creation of products in this sphere in a skilled way. At the same time certain symptoms of uncontrollability have become evident in some places. This is felt particularly acutely in places of intensive vegetable farming in Marneulskiy, Mtskhetskiy, and Lagodekhskiy Rayons and in the Tskhaldubo city area.

"A certain part of the population of these areas is building temporary capital hothouses on large areas of land and raising large quantities of early vegetables in them. They are not selling them to the state and are avoiding socially useful labor. Now, as far as those prices are concerned--I understand the concern, we are receiving very many letters today--the prices in the marketplace have become completely uncontrollable and entirely inaccessible for our working class and for the honest workers of our cities and industrial centers.

"We must give this some thought as well, to how we can control these problems. These questions are also serious in sheep breeding areas. We are also receiving signals to the effect that hired labor is being used in some places. Now we cannot reconcile ourselves to this at all, this is completely intolerable, comrades, completely intolerable. The entire responsibility for these activities, which are entirely incompatible with a socialist system of management and with our socialist way of life, is borne by the rayon party committees, the raykom first secretaries, our associations and the rayispolkom.

"The whole issue boils down to making the sphere of management of private subsidiary farms completely controllable or else we can have extremes in either one direction or the other."

"Uncontrollability, as you know, always leads to grave consequences. We consider that the norms of livestock keeping in private subsidiary farms can be determined in the rayons and farms themselves, however, only on one condition, the kolkhozes must actively administer this process, resorting to such tested levers as cooperation and the procurement system. It is precisely cooperation which makes it possible to draw even further together private and public property while procurement permits active and purposeful influence on the production of produce by the population." Video shows Shevardnadze reading his speech at a rostrum. Occasionally he speaks without looking at his notes. Camera also pans the audience in the hall.

Camera cuts abruptly to a view of streets in Abasha and stops on the building housing the Abashskiy Raykom of the Communist Party of Georgia. The narrator discusses the "broad dissemination of cooperation between separate residents and kolkhozes for whom livestock is being raised at subsidiary farms," in the rayon. As video shows the private subsidiary farm of pensioner I. Kacharava, who raises pigs and other produce for the state, the narrator interviews R. A. Gvindzhiliya, first secretary of Abashskiy Raykom, who in turn introduces Kacharava. He notes that Kacharava is a native resident of Abashiya who inherited his property from his father. Video shows the subsidiary farm in which Kacharava keeps pigs and then moves on to a neighboring property where another family maintains a subsidiary farm. The experience of this family in maintaining the farm after normal working hours is discussed with video showing their garden and livestock. Gvindzhiliya talks about the cooperative relationship between the private farmer and the kolkhoz and the mechanics of livestock procurement from the private sector in the rayon.

Camera then cuts back to the meeting where Shevardnadze is shown on the rostrum. He says: "I want to remind the plenum participants that in 1977 we altered the system of procurement of agricultural products by turning all the functions over to the kolkhozes and sovkhozes. Certain amendments were introduced later, however it was particularly stipulated in the adopted decisions that the kolkhozes and sovkhozes, and nobody else, retain the right of procurement of agricultural products from both the public sector as well as from the population. Since 1982 we even turned

over to the kolkhozes and sovkhozes the function of selling mixed feed to the population to give the farms an essential lever in administering the procurement of animal husbandry products from the population.

"It should be said that in the ensuing years, the kolkhozes and sovkhozes received more than R35 million in profits, I repeat R35 million. At the same time, we notice that something has gone wrong recently in the procurement system. We have begun to lose those progressive achievements which we had, to lose certain positions. All this is being manifested particularly painfully in the procurement of animal husbandry products and affects the cooperative.

"The reasons for this situation can be found in the fact that here and there the kolkhozes and sovkhozes have practically disassociated themselves from the procurement of agricultural products and have even stopped establishing control tasks for the procurement of agricultural products from the population, and in a number of places responsibility for the procurement of agricultural products from private subsidiary farms was turned over to and continues to rest in rural soviets [selsovety]. This is categorically incorrect. We consider that this is fundamentally wrong. The rural soviets have neither the staff nor the opportunity to administer this process. They can fulfill only the control functions in this matter. But, if I can put it this way, the keys to private subsidiary farms must all be concentrated in the hands of the kolkhoz and sovkhoz management. It is important to close (?the cycle) of administration of these farms on the spot." [applause]

Video cuts to show the building of a tea factory in Abashskiy Rayon and raykom secretary Gvindzhiliya talking about the creation of subsidiary farms at rayon enterprises which supplement the workers' food supply. Video shows poultry and other livestock raised by the enterprise and cuts to show the Makharadze Tea Concentrates Combine, where the management is lauded for its initiative and discipline in reducing waste products. A number of secondary products are shown, including a pressboard produced from tea residue. M. G. Mameishvili, the combine's director, is shown in a laboratory describing the combine's operation.

Video then cuts to show the Poti Port where, in an interview, V. S. Tikhov, Poti Gorsoviet first deputy chairman, talks about measures taken in the city's gorispolkom to solve issues arising in rural areas under the city's administration. Among the problems being solved by a special territorial interbranch association is the administration of processes, including fulfillment of the food program and the elimination of waste, occurring in the territories. Video shows more pig farms and construction of a tea-residue-processing enterprise.

The program concludes with shots of docks in the Poti Port as the narrator talks about the efforts of working people to use economic reserves and how success depends on the ability to achieve a Leninist orientation on the collective wisdom of the people.

CSO: 1830/202

CURRENT POLITICAL ISSUES

AGROINDUSTRIAL ASSOCIATION CREATED IN ESTONIA

ECP Central Committee Session

Tallinn SOVETSKAYA ESTONIYA in Russian 26 Mar 83 p 1

[Text] The Bureau of the Estonian Communist Party [ECP] Central Committee, at a regular session, considered questions of improving the control of the agro-industrial complex of Estonian SSR. For purposes of increasing the effectiveness of agricultural production and controlling the branches of the republic's agroindustrial complex, it has been deemed desirable to create the Agroindustrial Association of the ESSR, which will operate on the basis of cost accounting, and, in this regard, to abolish ESSR Ministry of Agriculture, the ESSR State Committee for Production-Technical Support of Agriculture, and the ESSR State Committee for Reclamation and Water Management.

The decree that was jointly enacted by the ECP Central Committee and the ESSR Council of Ministers defines the basic tasks of the ESSR Agroindustrial Association (ESSR Agroprom), the conditions for its activities, the composition of its administrative agencies, and a number of other fundamental matters.

ESSR Agroprom has been given the following basic tasks:

-- the carrying out of steps aimed at the successful fulfillment of the Food Program, at the effective activities of the rayon agroindustrial associations, and at the further development of the republic's agroindustrial complex as a whole;

-- the intensive use of the land and the increase in its fertility on the basis of the introduction of scientifically substantiated systems of vegetable husbandry; the creation of a stable fodder base for animal husbandry;

-- the complete changeover to intensive methods of conducting animal husbandry; the increase in the productivity of livestock and poultry;

-- the guaranteeing of the fulfillment by the sovkhozes, kolkhozes, associations, and other enterprises and organizations that are part of ESSR Agroprom of the plans for the production and state purchases of agricultural output;

-- the creation of stable economic conditions for the cost-accountable activities of the sovkhozes, kolkhozes, associations, and other enterprises and

organizations that are part of ESSR Agroprom, by means of increasing the role of the economic methods of administration, the equalization of the economic conditions of management; the improvement of the material incentive system and the contractual relations; the increase in the responsibility for the profitable conducting of production; the introduction of efficient forms of organization, norm determination, and payment of labor; and the constant improvement of the economic mechanism and the production-economic ties within ESSR Agroprom;

-- the efficient use of the allocated capital investments, material-technical, financial, and other resources, proceeding from the need to concentrate them in the decisive areas;

-- the guaranteeing, within the established procedure, of the material-technical supply and the production servicing of the sovkhozes, kolkhozes, associations, and other enterprises and organizations in the republic;

-- the acceleration of the introduction into production of the achievements of science, technology, and advanced practice, the organization of the development and practical realization of the comprehensive target programs for the broad use of scientific-technical progress, the creation and introduction of fundamentally new resource-saving technological schemes that increase the labor productivity and effectiveness of production.

The decree states that the republic's agroindustrial complex unites the state and cooperative enterprises, farms, organizations, and institutions of the ESSR Agroindustrial Association, ESSR Ministry of Fruit and Vegetable Management, ESSR Ministry of Procurements, ESSR Ministry of Meat and Dairy Industry, ESSR Ministry of Forest Management and the Protection of the Environment, the Administration of Fish Management of the ESSR Council of Ministers, as well as the Estonian Republic Council of Consumer Societies, the Estonian Republic Union of Fishing Kolkhozes, the Estkolkhozstroy Republic Association, and other republic agencies and organizations that are linked with the fulfillment of the Food Program.

For the purpose of considering and resolving the fundamental long-range questions in the development of the branches of the republic's agroindustrial complex; for mobilizing the efforts aimed at the more complete use of resources, at the steady increase in the volumes of production, purchases, and processing of output, and at improving its quality; and for guaranteeing the high effectiveness of all branches of the complex, the Council of the ESSR Agroindustrial Association will be formed.

That Council includes the administrators of Agroprom, the ministries, the State Committees, and the republic departments that are part of the agroindustrial complex and that provide services to it. The makeup of the Council of the ESSR Agroprom is approved by the ESSR Council of Ministers, and the chairman of the Council is the chairman of the ESSR Agroindustrial Association.

The guiding agency of the ESSR Agroindustrial Association is the Presidium, made up of the chairman of the ESSR Agroprom (Presidium chairman), his deputies,

and other administrative workers in the agroindustrial complex. The members of the Presidium of the ESSR Agroindustrial Association are approved by the ESSR Council of Ministers.

The Presidium of the ESSR Agroindustrial Association considers and resolves the basic questions of the development of the republic's agricultural production and its production-technical support; organizes and guarantees the fulfillment of the state plans for the production and procurements of agricultural products; carries out the financial and economic guidance of the rayon agroindustrial associations, the rayon and interrayon associations of Sel'khoztekhnika, and the enterprises and organizations that are directly subordinate to ESSR Agro-promy; carries out supervision of the development of the branches of the republic's agroindustrial complex and gives recommendations on these questions to the ESSR Council of Ministers; and coordinates and resolves, jointly with the administrators of the agroindustrial complex, questions of current operation.

As a result of the creation of the ESSR Agroindustrial Association, the functions of the Commission of Questions of the Agroindustrial Complex, of the Presidium of the USSR Council of Ministers, are transferred to ESSR Agroprom, and the commission is abolished.

As a result of the abolition of the ESSR State Committee for Reclamation and Water Management, the functions with regard to questions of reclamation are transferred to ASSR Agroindustrial Association, and the Estonian Water-Management Inspectorate is created under the ESSR Council of Ministers, with the rights of a union-republic agency.

ESSR Agroprom has been given the responsibility of developing and submitting, within the established period of time, for the consideration and approval of the ESSR Council of Ministers, recommendations concerning the structure and tables of organization of the central apparatus of Agroprom; a list of the enterprises, institutions, and organizations, that are under the direct subordination of ESSR Agroprom and the rayon agroindustrial associations; and, jointly with the interested ministries, state committees, and departments in the republic, recommendations concerning the amendment of the decisions of the ESSR Government as a result of the enactment of this decree.

The complete text of the decree of the ECP Central Committee and the ESSR Council of Ministers, entitled "Improving the Administration of the Agro-industrial Complex of the Estonian SSR" is published in the Record of the Supreme Soviet and Government of Estonian SSR.

Ukase Establishing ESSR Agroprom

Tallinn SOVETSKAYA ESTONIYA in Russian 20 Mar 83 p 1

[Text] For purposes of improving the administration of the branches of the agroindustrial complex of the Estonian SSR, the Presidium of the ESSR Supreme Soviet enacts the following ukase to:

1. Form the Agroindustrial Association of Estonian SSR as a union-republic central agency of state control in Estonian SSR, abolishing the union-republic

ESSR Ministry of Agriculture, the ESSR State Committee for Reclamation and Water Management, and the ESSR State Committee for Production-Technical Support of Agriculture.

2. Make the following amendments in the ESSR Law dated 14 December 1978, entitled "ESSR Council of Ministers" (Record of the ESSR, 1978, No 42, article 522; 1979, No 24, article 296; 1980, No 9, article 115; 1981, No 3, article 36; 1981, No 39, article 588):

- 1) delete from article 24 the words "Ministry of Agriculture";
- 2) delete from article 26 the words "ESSR State Committee for Reclamation and Water Management, the ESSR State Committee for Production-Technical Support of Agriculture."

3. Give ESSR Council of Ministers the responsibility of establishing, within one month's time, a procedure for resolving the questions linked with the formation of the ESSR Agroindustrial Association, and to submit, within three months' time, to the Presidium of the ESSR Supreme Soviet recommendations for putting the legislative acts of Estonian SSR into conformity with this Ukase.

Chairman of the Presidium of the ESSR Supreme Soviet
I. Kebin

Secretary of the Presidium of the ESSR Supreme Soviet
V. Vakht

Tallinn, 25 March 1983

Appointment of Vel'di to ESSR Agroprom

Tallinn SOVETSKAYA ESTONIYA in Russian 26 Mar 83 p 1

[Text] Ukase of the Presidium of the ESSR Supreme Soviet Concerning the Appointment of Comrade Kh. T. Vel'di as Chairman of the ESSR Agroindustrial Association

The Presidium of the ESSR Supreme Soviet enacts the following ukase to:

Appoint Deputy Chairman of the ESSR Council of Ministers, Comrade Kheyno Tynisovich Vel'di, as chairman of the ESSR Agroindustrial Association

Chairman of the Presidium of the ESSR Supreme Soviet
I. Kebin

Secretary of the Presidium of the ESSR Supreme Soviet
V. Vakht

Tallinn, 25 March 1983

Appointment of Lind to ESSR Agroprom

Tallinn SOVETSKAYA ESTONIYA in Russian 26 Mar 83 p 1

[Text] Ukase of the Presidium of the ESSR Supreme Soviet Concerning the Appointment of Comrade V. N. Lind as First Deputy Chairman of ESSR Agroindustrial Association and Minister of Estonian SSR.

The Presidium of the ESSR Supreme Soviet enacts the following ukase to:

Appoint Comrade Vello Nikolyaevich Linda as First Deputy Chairman of ESSR Agroindustrial Association and minister of Estonian SSR.

Chairman of the Presidium of the ESSR Supreme Soviet
I. Kebin

Secretary of the Presidium of the ESSR Supreme Soviet
V. Vakht

Tallinn, 25 March 1983

Appointment of Nakhkur to ESSR Agroprom

Tallinn SOVETSKAYA ESTONIYA in Russian 26 Mar 83 p 1

[Text] Ukase of the Presidium of the ESSR Supreme Soviet Concerning the Appointment of Comrade A. Ya. Nakhkur as First Deputy Chairman of ESSR Agroindustrial Association and Minister of Estonian SSR.

The Presidium of the ESSR Supreme Soviet enacts the following ukase to:

Appoint Comrade Arved Yaanovich Nakhkur as First Deputy Chairman of ESSR Agroindustrial Association and minister of Estonian SSR.

Chairman of the Presidium of the ESSR Supreme Soviet
I. Kebin

Secretary of the Presidium of the ESSR Supreme Soviet
V. Vakht

Tallinn, 25 March 1983

Vel'di Biographical Sketch

Tallinn SOVETSKAYA ESTONIYA in Russian 26 Mar 83 p 1

[Text] Chairman of ESSR Agroindustrial Association, Kheyno Tynisovich Vel'di

Comrade Kh. T. Vel'di was born in 1936 in the village of Ryazka, Vil'yadiskiy Rayon, in a peasant's family. CPSU member since 1964. Graduate of Estonian Agricultural Academy and Leningrad Higher Party School.

Worked as a senior state technical inspector at the Khar'yuskiy Rayon branch of Estsel'khoztekhnika Association; as chief engineer-mechanizer at Paydeskiiy Rayon Production Administration of Agriculture. Subsequently, at ESSR Ministry of Agriculture, as chief of the Mechanization Administration, deputy minister.

In July 1977 appointed chairman of ESSR State Committee for the Production-Technical Support of Agriculture, and since May 1981 has been deputy Chairman of ESSR Council of Ministers.

Member of ECP Central Committee, deputy to ESSR Supreme Soviet, 10th Convocation.

Recipient of Order of the "Badge of Honor" and three medals. Soviet Estonia Prize winner.

Lind Biographical Sketch

Tallinn SOVETSKAYA ESTONIYA in Russian 26 Mar 83 p 1

[Text] First Deputy Chairman of ESSR Agroindustrial Association, Vello Nikolayevich Lind

Comrade V. N. Lind was born in 1936 in the Kaag"yarveskiy Village Soviet, Valgaskiy Rayon, in a peasant's family. CPSU member since 1967. Graduate of Estonian Agricultural Academy; by education, a specialist in scientific agronomy; candidate of agricultural sciences; ESSR honored economist.

Worked as an agronomist on a kolkhoz; as chief agronomist on Riyzipere Sovkhoz; and director of Ranna Sovkhoz, Khar'yuskiy Rayon.

Since 1981, ESSR minister of agriculture.

Member of ECP Central Committee, deputy to ESSR Supreme Soviet.

Recipient of the Order of the Red Banner of Labor and a medal.

Nakhkur Biographical Sketch

Tallinn SOVETSKAYA ESTONIYA in Russian 26 Mar 83 p 1

[Text] First Deputy Chairman of ESSR Agroindustrial Association, Arved Yaanovich Nakhkur

Comrade A. Ya. Nakhkur was born in 1933 in the village of Vikipalu, Khar'yuskiy Rayon, in a peasant's family. CPSU member since 1965. Graduate of Estonian Agricultural Academy and USSR Academy of the National Economy.

Began his labor activities as garage manager, Talas Technical-Repair Station. Worked as administrator of important production subdivisions of agriculture in the city of Pyltsamaa and Yygevaskiy Rayon, and as director of Pyltsamaa Agricultural Combine of ERSPO [Estonian Republic Union of Consumers' Societies].

In 1976 was appointed ESSR deputy minister of procurements. In 1980 was promoted to work at ESSR State Committee for Production-Technical Support of Agriculture as first deputy chairman, and since 1981 has been chairman of ESSR Goskomsel'khoztekhnika.

Has been awarded two medals.

5075
CSO: 1800/777

INTERNATIONAL

U.S.-CANADIAN DISPUTE OVER ACID RAIN REPORTED

Moscow APN DAILY REVIEW in English 14 Mar 83 pp 1-2

[I. Bragin article: "'Gifts' of Southern Neighbor"]

[Text] Many in Ottawa are no longer surprised at the treachery of their southern neighbour in relations with Canada. Methods to which Washington is now resorting in order to uphold the interests of monopolies-poisoners are viewed by the Canadian public as yet another confirmation of Washington's unwillingness to build its relations with Canada on the basis of goodneighbourliness and equality. This is how the author comments on the U.S. refusal to take effective measures to protect the population and the nature of Canadian provinces bordering on the U.S.A. from an irreparable disaster--from poisoning by noxious discharges of wastes into the atmosphere by hundreds of U.S. chemical plants and from so-called acid rains.

The Canadian scientists and physicians, the author writes, regard the discharges as one of the main causes of the ruin of thousands of lakes and rivers of the country but also as the source of serious diseases of the respiratory tracts of millions of Canadians. They urgently demand an end to the slow killing of nature and people being practised on Canadian soil by U.S. corporations.

The Canadian Government, worried by the critical situation that has developed in the field of environmental protection, has demanded that the U.S. hold talks on ways to settle the above-mentioned problem. Washington agreed to the talks but gave such a character to them that the Canadians themselves, not U.S. companies-poisoners, found themselves in the role of the accused.

According to the assertions of the U.S. side, the commentary goes on, a considerable part of poisonous chemical substances is discharged by factories located in Canadian territory and therefore Ottawa itself should find billions-worth appropriations for purifying installations at factories and power stations. According to the most modest estimates, not less than 50,000 million dollars will be needed to make Canadian air clean in areas bordering on the U.S. Ottawa has no such funds. But Washington, as the course of the talks has shown, does not intend to help it either. Moreover, the Reagan administration has tried to justify its policy of sabotaging environmental protection measures by referring to the opinion of American scientists. The White House

has demanded that they abandon support for Ottawa's stand. As a result a striking document has emerged: on the one hand, American scientists in a joint Canadian-U.S. report, admit the dangerous character of the pollution of the environment by U.S. corporations, and on the other hand, they do not consider it possible to recommend that the corporations make up for the damage they cause.

PRAVDA, 13 March. Summary.

Translated by TASS.

CSO: 1812/134

INTERNATIONAL

TREATY TO OUTLAW ATTACKS ON 'PEACEFUL NUCLEAR INSTALLATIONS' PROPOSED

Moscow APN DAILY REVIEW in English 25 Mar 83 p 1

[I. Nelnikov article: "Guarantees for the Peaceful Atom"]

[Text] In the commentary "Guarantees for the Peaceful Atom" I. Melnikov characterizes the proposal submitted by the Soviet Union to the session of the Geneva-based Committee on Disarmament to hold talks on ensuring safe development of nuclear power industry for working out a relevant international agreement as an initiative aimed at strengthening peace, curbing the senseless and dangerous arms race and improving the international situation.

The elaboration of such an agreement, the author stresses, "is assuming great importance since such a document would curb aggressive adventurist forces." "Isn't it because of this that, as it has been noted by observers in Geneva, representatives of the United States and its closest NATO allies have begun to hamper in every way the committee's work on this issue?" the author asks.

About two years ago the Israeli Air Force made a terroristic raid on the Iraqi Nuclear Research Centre, the author notes. That aggressive act was assessed as an encroachment on the regime of guarantees implemented by the International Atomic Energy Agency, the regime which is the groundwork of the Treaty of the Non-Proliferation of Nuclear Weapons.

Last autumn, the author points out, the Soviet Union submitted for the consideration of the 37th session of the UN General Assembly as an urgent issue the proposal to redouble the efforts for averting the threat of a nuclear war and ensuring the safe development of the nuclear power industry. The Soviet Union suggested that the international community declare destruction of peaceful nuclear installations with conventional weapons as being tantamount to a nuclear attack.

"In other words, such an aggressive act would be equated with the actions which have already been qualified by the UN as a grave crime against humanity," the author concludes.

CSO: 1812/133

INTERNATIONAL

PENTAGON BOOK 'SOVIET MILITARY POWER' ASSAILED

LD192153 Moscow Domestic Service in Russian 1100 GMT 19 Mar 83

[From the "I Serve the Soviet Union" program; commentary by Professor Lt-Gen Dmitriy Antonovich Volkogonov, doctor of philosophy]

[Text] On 8 March the U.S. President personally approved an anti-Soviet forgery in the form of the booklet "Soviet Military Might." This is a reissue of a whole set of lies about the Soviet Union which was first prepared and published in 1981. The present, second, edition is being distributed in several languages and is intended not only for the American reader but also for the population of countries which are allied to the United States in the aggressive Atlantic bloc.

All 107 pages of the booklet are densely packed with lies, insinuations, inventions and falsifications. The Pentagon intends to distribute several hundred thousand copies of the forgery in its own country and abroad. These lies are presented in the opus not only in the form of text but also in the use of many charts, diagrams, tables and colorful photographs.

However, it has long been known that a lie always remains a lie no matter in what bright clothing it is dressed. What is the forgery about? And why does Washington need it right now? To a considerable extent Caspar Weinberger, head of the U.S. military department, answered these questions himself. Speaking at a special press conference devoted to the publication of the anti-Soviet booklet, the U.S. minister stated that before approving our military budget for 1984 everyone should know how quickly the aggressiveness of the Soviets is growing. In his answers to questions from correspondents, he piled up so many cock-and-bull stories, one on top of the other, that many of the assertions aroused great doubts even among journalists who have seen it all.

The Pentagon's military high priest quite transparently mapped out the aims pursued by the new anti-Soviet concoction. The point is that the Pentagon military policy planners, dissatisfied with the \$264 billion which have been thrown onto the U.S. war altar this year, intend next year to bring this fantastic expenditure figure close to \$300 billion.

It is an old approach but one which nearly always works: First frighten the man in the street and the public with dramatic reports about an

increased threat and then demand an even fatter financial pie for the military-industrial complex which is getting fabulously rich on the Pentagon's military orders. The Pentagon's booklet "Soviet Military Might" is called upon to frighten the ordinary man, to inspire him with irrational fear of everything Soviet and everything communist and to cause deep doubts about the sincerity of our many peace proposals.

The anti-Soviet forgery contains just about everything. It has assertions that the Soviet Union is deploying new strategic missiles at top speed, testing new aircraft, constantly launching submarines and filling space with military satellites. But the most important thing asserted in the booklet is that, allegedly, on all the norms of strategic forces the Soviet Union is considerably ahead of the United States and that this is a mortal threat to America.

How do things stand in reality? It has been proved many times and irrefutably that between the USSR and the United States an approximate parity, equality and balance exists in strategic forces today.

But it is precisely this balance that the Washington strategists are striving to wreck in their pursuit of unilateral military advantages. Judge for yourself: The Americans are continuing work on preparations for the deployment of new MX strategic missiles, intending to deploy 100 such missiles; the Americans plan to deploy almost 600 new Pershing-2 and Cruise missiles in Europe beginning at the end of this year. Two gigantic new atomic submarines of the Ohio class carrying a large number of missiles and warheads have already been launched and a whole series of such submarines is intended to be launched. The militarization of space by the Pentagon is in full swing within the framework of the shuttle program. The many tests of air, ground and sea-based Cruise missiles are continuing. This list could be continued for a very long time. It should be clear for all of us that Washington is attempting to create a gap [idet na prolon] and striving for unilateral military superiority. Across the ocean they cynically regard the achievement of their own security exclusively by means of eliminating such security for others.

Washington politicians, particularly the head of the White House administration, love to quote the Bible as part of their argument. But it would seem that they have selected from the Holy Write mainly that which refers to the Pharisees. The latter, as is known, were distinguished by their extremely hypocritical piousness, their boundless sanctimony and their deceitfulness. Yet another example of the political hypocrisy and dishonorableness is the anti-Soviet forgery, "Soviet Military Might," which was born within the walls of the Pentagon. But truth is all-powerful and the Washington Pharisees, in spite of all their striving, will not succeed in presenting this forgery as the truth.

CSO: 1807/196

INTERNATIONAL

U.S. MILITARY STRATEGY SEEN AS 'DANGEROUS'

OW251155 Moscow Domestic Television Service in Russian 0045 GMT 20 Mar 83

[*"By the Globe"* talk by Prof Lt Gen D. A. Volkogonov, PhD, from the *"I Serve the Soviet Union"* program--recorded; subtitles as shown on screen]

[Text] The topic of our discussion today is devoted to the question: In what way is the course of U.S. imperialism and the Pentagon--a course for achieving unilateral military superiority over the Soviet Union-- dangerous? The political declaration of the Warsaw Treaty member states frankly says that recently U.S. militaristic circles and their NATO allies have brought international tensions to a very dangerous level. Their military preparations and their warlike appeals make the international situation more and more tense.

This year, in 1983, the U.S. military budget will reach a fantastic sum, more than \$250 billion. What of it? Has America's security increased? You know that for every action there is a corresponding reaction; this is dialectics. If we look at the entire postwar history of the arms race, in which the Americans and the Pentagon were always the initiators, perhaps they have not achieved superiority even though they were the first to test nuclear weapons and to use them, they were the first to make atomic submarines and multiple [kassetnyye] warheads, space weapons and so on. Every specific case was followed by an appropriate response.

Now the participants of the meeting in Prague have reaffirmed their resolve and desire to reach understanding on strategic nuclear arms. These understandings, which were clearly stated by Comrade Yuriy Vladimirovich Andropov in his report at the solemn meeting in the Kremlin on 21 December, come down to the fact that we are prepared, on a mutual basis with the Americans, to reduce the number of strategic nuclear carriers and the amount of nuclear assets by 25 percent. If the Americans are not prepared to do this, lengthy talks will be needed. We are prepared for and propose that nuclear arsenals be frozen at the present levels, to be followed with subsequent proportional reductions by us and the American side.

Unfortunately, the American side is essentially blocking all our proposals and is taking an obstructionist stand at the talks, the Soviet-U.S. talks. What is the matter? The fact is that recently the U.S. propaganda machine

has been doing a lot of trumpeting about the Soviet Union supposedly possessing a decisive and enormous superiority in strategic assets.

However, what is the real state of affairs? Let's have a look. American strategic forces include the so-called Triad--three elements of combat missile strategic power.

The First Element

These are the strategic missiles, intercontinental strategic missiles. The Americans, as is well known, have a little more than 1,000 of them; they have 1,053. In addition to these 1,053 strategic intercontinental ballistic missiles, the Americans have decided--President Reagan has already signed this decision--to deploy another 100 MX intercontinental missiles. Every missile will carry 10 warheads with a capacity of 600 kilotons each.

The question arises: What is this for? You know that even today there is a certain parity, but the Americans want to achieve superiority over the Soviet Union in this component also.

The Second Element

These are nuclear weapons deployed on submarines. It is known that the Americans now have 40 nuclear submarines, carrying about 600 missiles at their disposal. However, the Americans have not stopped here and have begun a large program building new submarines. These are the Ohio class submarines, and the first submarine in this class, the Ohio, is already at sea; the second of the class, the Michigan, is undergoing sea trials. Each of these submarines carries 24 missiles; every one of these missiles carries multiple warheads with a large nuclear charge. As we can see, the Americans are striving and trying to achieve superiority here also.

The Third Element

Aircraft assets that carry nuclear weapons. These are first and foremost strategic bombers. The Americans have more than 400 of them, but here also the Americans are striving to gain the lead. Work is now underway to create a fundamentally new "Stealth" bomber which, according to U.S. opinion, is supposed to be invulnerable to air defense means. At the same time they are conducting a major program to build Cruise missiles--a large quantity of land, air and sea-based Cruise missiles.

It should be said that the danger of gambling on military superiority, on achieving military superiority, lies in the fact that the matter is not limited to the material preparations for war and the fabrication of broad premises for making new neutron, bacteriological and chemical weapons and new generations of missiles. We are talking about concrete military preparations, operational preparations, about new and numerous exercises, the creation of new commands and operational rapid and mobile gendarme-type formations that the Americans intend to use to support their influence in various regions.

This entire package of dangers proceeding from the foolhardy U.S. concept of gambling on achieving unilateral military advantages naturally must be taken into account by the socialist countries and the Soviet Union. The socialist countries will do everything necessary to reliably ensure their security, because the social role of the Soviet armed forces and socialist armed forces today lies precisely in reliably ensuring and creating favorable external conditions for building socialism and communism in our countries.

CSO: 1807/195

INTERNATIONAL

LEBANON WAR RESULTS SEEN AS DEFEAT FOR ISRAEL, U.S.

PM151443 Moscow IZVESTIYA in Russian 13 Mar 83 p 4

[Article by V. Kudryavtsev under the rubric "A Political Observer's Opinion": "Palestine Lives and Struggles"]

[Text] Perhaps it is still too soon to speak of the final results of the events which have taken place recently in the Near East and particularly in Lebanon. The fifth Israeli-Arab war is not over yet, although generally speaking it will hardly have a "classical" ending: the Israeli-Lebanese talks through American mediation are marking time, a guerrilla struggle is developing in the occupied regions of Lebanon and the Palestinian problem is just as far from being solved as it was before the beginning of the Israeli aggression against Lebanon.

All the same, we can and must speak of some results, or rather lessons. The events of recent months have shown yet again that without the just resolution of the Palestinian problem the Near East crisis cannot be settled, either by military means or by political maneuvers or moves. True, this fact was known before. But history's lessons do not get through to the Zionists, who are in the grip of the crazy idea of creating a "greater Israel" from the Nile to the Euphrates. Nor do they get through to those who believe that everything is permitted to Washington if it can gain superiority in armaments.

There is no denying that the Palestinian and Lebanese patriots suffered considerable losses in the fighting in southern Lebanon, and particularly in West Beirut. It should not be forgotten that Lebanon was invaded by an army many thousands strong, armed to the teeth with American military hardware--including hardware which had not previously been used by the American armed forces themselves, which regarded Lebanon as a training ground and firing range in this respect. But the patriots' heroic resistance gave Israel and its American patrons no opportunity to achieve the goals set for the aggression. Morally and politically both Israel and the United States suffered a very substantial defeat. At the same time there was a considerable rise in the international prestige of the Palestinian resistance movement, which is headed by the sole legitimate voice of the will and interests of the Palestinian Arab people--the PLO. World public opinion's moral support for the Palestinian resistance movement and

its condemnation of the actions of Israel and its patron, the American administration under Reagan, made U.S. ruling circles resort to new diplomatic maneuvers which once again confirm that the Near East crisis cannot be settled without resolving the Palestinian question.

The Camp David accords, which paralyzed Egypt as an anti-imperialist and anti-Zionist force, naturally complicated the situation in which the Palestinians and Lebanese had to operate. But matters went no further than that for the United States--still less so as even the so-called "moderate" Arab countries came out against the Camp David deal. This was convincingly demonstrated at the conference of Arab heads of state and government in Fes. It is also indicated by the failures of the Israeli-American side at the talks with Lebanon as regards drawing that country into the Camp David system. It cannot be denied that the Israeli intention of "putting an end to" the Palestinian problem by physically destroying the Arab people of Palestine themselves and first and foremost their PLO leaders ended in ignominious failure.

It is no accident that it was against this background that there appeared such American documents as the "Reagan plan," which did not acknowledge the PLO's existence or the inescapable fact that the PLO is the sole legitimate voice of the interests and views of the Arab people of Palestine, yet which nevertheless tried to tempt excessively naive, gullible people with the idea of representation for the Palestinians at Near East conferences as part of other Arab delegations, the Jordanian delegation in particular. At the same time these documents tried to distract the Palestinians' attention from the West Bank of the Jordan and the Gaza Strip, which are gradually being prepared demographically for Israeli annexation.

A remark by U.S. Secretary of State Shultz was highly characteristic in this respect. Speaking at a conference of the National Conservative Political Action Committee in Washington, he stated: "...Until the Palestinians' problems are resolved and some reasonable possibility of satisfying the Palestinians' legitimate demands is found, there will be no peace in the Near East. The Palestinians are people, the Palestinians live there; the Palestinians lived there a long time, and we must reckon with that fact. They will not go away." At the same time Shultz has no thought of creating an independent Palestinian state. Like other U.S. political leaders, he still cherishes the hope of the possibility of sowing discord between Palestinians living on occupied territory and Palestinians in enforced exile.

In this case he is talking about Palestinians in the occupied territories; the hope that it will be possible to impose the notorious "internal autonomy" on those Palestinians still creeps into his words. But Shultz' remarks indicate also--contrary to the will of the U.S. secretary of state--that events in Lebanon have once again shown how right Y. 'Arafat, chairman of the PLO Executive Committee, was when he stated in a talk with a representative of the Lebanese weekly KULL AL-'ARAB: "The battle for Beirut in summer 1982 confirmed the irrefutable truth that the PLO has been and remains the sole legitimate representative of the Palestinian people.

There can be no question of establishing a just and lasting peace in the Near East without settling the Palestinian problem and without recognizing the rights of the Arab people of Palestine to self-determination and the formation of an independent Palestinian state." These words contain the reality of the situation in the Near East, indicating the hopelessness and futility of all the cunning moves by U.S. ruling circles and all the strong-arm tactics of the Israeli Zionists, who, blinded by their own crazy plans for conquest, are not yet capable of objectively analyzing the events of summer 1982.

The aggressors were not and will not be able to deprive the Arab people of Palestine of their future. This is convincingly indicated by the 16th session of the Palestinian National Council (PNC) in Algiers, which Y. 'Arafat rightly described as an "important landmark along the path of the Palestinian revolution's development." The importance of this landmark is indicated by the very fact that, apart from representatives of the Palestinian organizations united under the PLO's leadership, more than 120 parliamentary, government and party delegations from fraternal Arab countries, other countries of the world and national liberation movements took part in the session. The session reaffirmed that attempts to physically destroy the Palestinian revolution are vain. It showed that the PLO, despite everything, has held onto its positions, that its political situation has strengthened not only in the surrounding Arab world but in the international arena, and that the struggle goes on. The session reaffirmed the programmatic principles adopted by the PLO at the 14th PNC session. This indicates that the foundations of the Palestinian resistance movement are undisturbed. Their correctness was confirmed in the grave trials of 1982.

The session once again denounced the Camp David deal against all Arab countries and peoples and noted the bankruptcy of the Reagan plan, which finds no place for the basic conditions for the establishment of a just, guaranteed peace in the Near East--recognition of the PLO and the Palestinians' right to create an independent state.

The combat unity of the Palestinian people and the anti-imperialist, anti-Zionist unity of the Arab countries and peoples are the necessary condition of the triumph of the Near Eastern peoples' just cause. Great attention was devoted to strengthening this unity both in speeches at the session and in the PNC political resolution. In this respect too the events of 1982 served as a lesson for the future. The National Steadfastness and Confrontation Front, the session noted, "did not fulfill the tasks entrusted to it during the Zionist aggression against Lebanon." In my view this resulted from fear of Israeli-American retribution, with which the Arab countries are threatened both by responsible politicians and by the U.S. mass media. But the devil is not as black as he is painted. This is becoming increasingly clear to the Arab peoples, who cannot fail to assess what can be done by unity and courage on the basis of the example of the actions of Palestinian and Lebanese patriots in West Beirut.

In our view a major role in the further struggle against the aggressors will be played by the 16th PNC session's decision on uniting the armed forces of the Palestinian revolution within the framework of a unified national liberation army. It should be explained that many Palestinian organizations belong to the PLO. The creation of a single army will undoubtedly help to strengthen internal political unity within the PLO too.

As already noted, the Algiers session devoted particular attention to unity in general. In this respect we should go back to the results of the Arab summit conference held before the session, in the Moroccan city of Fes. The very fact of such a conference's being convened on the basis of the experience of the Lebanese events is highly significant, since lack of unity and disorder in the camp of the Arab countries can only play into the hands of the aggressors and their American patrons. The Fes conference elaborated an Arab plan for a settlement of the Near East crisis. As is clear from American press commentaries, the decisions adopted in Fes alarmed the United States, which is now racking its brains over how to "marry" these decisions with the Camp David principles. The greatest vigilance is required with respect to the American administration's possible steps in this direction. This is all the more important in view of the fact that Arab countries with different sociopolitical regimes, and not all with the same attitude toward American policy in the Near East and particularly in North Africa, were represented at the Fes conference.

The Algiers session decided to regard the Fes conference's decisions as a "minimal basis for political actions by the Arab states, which must be combined with military actions with a view to changing the correlation of forces in favor of the Palestinians and all Arabs." In the view of the Algiers PLO session, in order to ensure the victory of their common cause the Arab states must "support the Palestinian people's rights, including the right to return, self-determination and the creation of an independent state under the PLO's leadership, rights enshrined in the decisions of Arab summit conferences." This is the meaning and purpose of the Palestinian people's continued struggle.

The Algiers session gave a high assessment of the Soviet proposals, since those proposals contain the only basis on which peace and security can prevail in the Near East. The session also gave a high assessment of the position of the socialist community countries as expressed in the well-known Prague declaration.

The PNC session in Algiers demonstrated the increased political maturity of the Palestinian resistance movement, which did not bend under severe blows from the Zionists and imperialists. It is hardly an exaggeration to say that under the PLO's leadership the movement has withstood a political test in the fighting in the streets and squares of Beirut. As was noted in the message of greetings from the CPSU Central Committee and the USSR Supreme Soviet Presidium to Comrade Y. 'Arafat in connection with his reelection as chairman of the PLO Executive Committee, the session adopted an important policy document which "testifies to the cohesion of the ranks of the Palestinian resistance movement and strengthens confidence that the just cause of the Arab people of Palestine will triumph."

Palestine lives and struggles!

INTERNATIONAL

ISRAEL SEEN AS 'AGENT STATE' OF U.S. 'GLOBAL STRATEGY'

PM161209 Moscow IZVESTIYA in Russian 15 Mar 83 p 5

[Article by L. Koryavin under the rubric "Behind the Events": "Sanctified by 'Godfathers.' New Evidence of U.S. Involvement in the Lebanese Tragedy"]

[Excerpts] Former U.S. President Jimmy Carter was called the "godfather" of Camp David.

Time has shown the consequences of that deal. The ruins of Lebanon are its scenery, and tens of thousands of peaceful citizens killed are the finale of the tragedy.

Perhaps Carter and his former "dreams" would not have been worthy of attention, but he provides a link with the present day, when new "godfathers" are still more frantically blessing and sanctifying Tel Aviv's crimes, while at the same time continuing to play the same old farce with American Near East policy.

It is known that the United States has long been trying to prove that it is pursuing a "balanced" course in the Near East. Washington portrays it in the form of a pair of scales with two balanced pans--Israel and the Arab countries. Both, so to speak, are given equal attention, equal support, equal opportunities.... But whereas the eyes of Themis, who holds the scales, are tightly bound, millions upon millions of people are not blind and can see for themselves what all this farfetched American "impartiality" is in fact worth. The American scales are false--they dishonestly give the Arab states short weight in Tel Aviv's favor. While the "Israeli pan" is brimful, the Arab one remains empty, and it is not just a matter here of military and economic aid.

The United States regards Israel as a kind of appendage of its entire system. And this is the chief point for Washington--the Israel military-industrial complex is part of the American war machine's works. Tel Aviv's armed forces are a strike detachment of U.S. imperialism. Israel's territory is a bridgehead for implementing the U.S. imperial strategic aims. Finally, the Israeli economy. It, too, is hitched to the American chariot. And its derivatives are akin to the transatlantic machinery: the same huge scale of military capital investments, the same steady slump, the same inflation and unemployment.

In short, Israel was and still is an "agent state" of American imperialism and an active champion of U.S. global strategy in the Near East and the very important regions of the world adjoining it. It is no coincidence that Washington calls Israel a U.S. "unsinkable aircraft carrier" located between the Mediterranean and the Persian Gulf. Hence Washington's active military aid to Tel Aviv: it totals almost \$3 billion a year.

Whereas before Israel's aggression against Lebanon some people in the Arab world still entertained some illusions with regard to American Near East policy, the ruins of Beirut and Sidon cancelled them out. The United States appeared to the world as an accomplice in aggression, sharing with Tel Aviv all the responsibility for the very serious crimes committed on Lebanese soil. Although Washington tried to play the role of a "detached observer," to dissociate itself in every possible way from the Lebanese events and to feign "ignorance" of Israel's aggressive intentions, the facts indicate the opposite.

New evidence appeared in the press recently that the United States gave the "green light" for the Israeli invasion of Lebanon and encouraged and urged Tel Aviv to commit a bloody crime--genocide against an entire people. We cite below extracts from an article published in the American journal FOREIGN POLICY:

"Washington knew what might happen (meaning the aggression against Lebanon--L.K.). It had plenty of information about Israel's intentions and operational plans concerning Lebanon. Israel's invasion of Lebanese territory was no surprise...."

It is also important to turn today to the origins of the Lebanese tragedy, because Tel Aviv is continuing its aggressive actions in the Near East. Syria is in its sights now. Israeli Defense Minister M. Arens has bluntly declared that Tel Aviv does not rule out the possibility of "resorting to a preemptive strike against Syria." It is known that in invading Lebanon and, most importantly, capturing the al-Biqa' Valley region, the Israeli military set itself the aim of scaling new strategic heights from which it would be "easier to threaten Syrian territory, including Damascus, its capital," as the newspaper ATH-THAWRAH emphasized. But it warns: "The aggressor is inflaming the situation in the al-Biqa' Valley and assembling military subunits and hardware there in an endeavor to provoke a new war in the Near East--a war which, according to his designs, would establish a Camp David 'peace' in the region."

Israeli Foreign Minister Shamir has just turned up in the United States. The entire complex of U.S.-Israeli "strategic cooperation" and, most importantly, the intensification of American military penetration in Lebanon will be discussed during the talks in Washington. "The American command plans to deploy its contingents not only in Beirut but also in southern regions of Lebanon"--this is the opinion of political observers.

The "green light" which the United States gave to the Israeli aggression in Lebanon was not gone out. Washington is continuing actively to support

its "strategic ally" and to encourage his expansionist plans. The "god-fathers" do not wish to hold a requiem for the Camp David deal rejected by the Arab peoples. They are trying to reanimate it. This is indicated by the emergence of the so-called Reagan plan which, like the Camp David compact, brings the peoples of the Near East not peace but just new grim trials.

CSO: 1807/200

INTERNATIONAL

QANDAHAR NORMALIZATION PROCEEDS DESPITE REBEL ATTACKS

PM221435 Moscow IZVESTIYA in Russian 22 Mar 83 p 5

["Afghan Reportage" by IZVESTIYA own correspondent G. Ustinov: "Qandahar This Spring"]

[Text] Qandahar-Kabul, [no date given]--"A blessed place." "An oasis on the edge of the desert." This is what people have long called Qandahar, Afghanistan's capital until 1974. It is famous not only for the generosity of its land. The whole country knows the fame of the articles made by its metal chasers, coppersmiths, jewelers, potters, carpet weavers and embroidery workers. Is there anyone in the republic who has not heard of the picturesque Qandahar bazaars, crowded with thousands of people and spreading in huge blocks from the city's main square, which bears the name "Four Bazaars...."

This is exactly how I saw the city--traditionally expressive, noisy, bustling and filled with business activity. And yet for months on end it was at the epicenter of the struggle waged by forces of the revolution against gangs of villains armed to the teeth. Nearby, about 100 kilometers away, is Pakistan. Thousands of mercenary cutthroats, fully trained and ready for anything, were sent from there, from the military training camps in Peshawar and Quetta, to the mountain paths and desert sands of Afghanistan. Qandahar's green belt openly teemed with them, they controlled quite a few of the city's districts and streets and the old city was captured by them.

A year ago the Afghan army, the people's militia and voluntary detachments of defenders of the revolution chased the villainous gangs out of Qandahar. The crushing defeat of large counterrevolutionary formations and the liberation of the city generated much clamor in the foreign bourgeois mass information media. The most improbable and nonsensical fabrications were disseminated: allegedly Qandahar was in ruins and most of its population had dispersed all over the place. These malicious rumors are still in circulation.

The governor of Qandahar, Walid Muhammad 'Abdiyani, is 44 years old. He has been a party member for 13 of them. He is a trained engineer, educated in Poland. He was appointed to his present position 2 and 1/2 years ago and is considered one of the DRA's firmest provincial leaders.

I jokingly asked 'Abdiyani whether it is true that he is ruling a non-existent city. In reply the governor waves his hand in vexation.

"We have a folk saying that you cannot cover up the sun with the skirt of a robe. So many cock-and-bull stories and larger than life slanders about Qandahar have been put out by our enemies. You only have to look at the city streets, stroll through the squares and bazaars and see the citizens' life and the work of the Qandahar organs of power to appreciate immediately that peace and order prevail here."

I had found the governor at teatime. His guests were three elders, well known in the city and Qandahar Province, chiefs of tribal communities. The conversation was about children and the fact that many of them have no opportunity for studying for the time being.

"This is all true," the governor agrees. "The gangsters destroyed 75 schools in the province. Naturally it is difficult to restore them in such a short time. Last year only 1 school was functioning in Qandahar, and this year we have 27. There is an acute shortage of teachers. We are resorting to temporary measures and are sending literate people, party activists, to the schools. As an example, (Kayvan), first secretary of the PDPA Provincial Committee, and myself are taking social science classes in two schools."

The governor gave the elders detailed information about the plans to build and repair school premises in the province and, at the same time, asked for their help in this matter. The talk turned to (Shali-Vakut) District. Over 10,000 families live there. Of course, they need a school. And yet there is no vacant plot of land to be found. All land has been plowed up.

"Something can be done about it," tribal head (Lyal Mamad) nods his wheat beard. "I come from (Shali-Vakut). I still have a strip of land there. Take it for the children."

The conversation suddenly became specific. The governor called in his coworkers from the departments of education, construction and finance. It was decided that the authorities would allocate the necessary funds and materials and would send several teachers, while the local population would undertake the bulk of the construction work.

How many similar problems the governor resolves each day! The normalization of life in the city and the province is progressing in all directions.

"Yes, part of the housing, some 5 percent," the governor specifies, "was destroyed during the fighting for the city. Its restoration is progressing at full speed. New buildings are being erected, mainly for housing. Some of the citizens succumbed to enemy propaganda and have left the city. But last year already some 3,000 families came back. This process is continuing. This means that we have to give attention to their housing."

Not so long ago military-political problems were the main ones in the city. Peaceful economic concerns have now come to the fore. How to achieve maximum output from local textile enterprises? How to repair and maintain privately owned trucks? How can the province's main electric power station in Kajaki be brought into action as soon as possible? Without it the city lives on starvation rations of electricity.

The answers to these questions cannot be found in the peace and quiet of the governor's office. This is why the "Red governor," in contrast to the old royal chiefs who were notorious for fraud involving official funds, swagger and inaccessibility, is constantly on the move. I spent only one day with him, but how many places we managed to visit! In the city customs house: duties from border trade are an important source of funds for the local budget. In a nearby village: the governor ordered 20,000 saplings of fruit and decorative trees for Qandahar. In the city's only movie theater: it was destroyed by the villains and is being restored. In seven large stores: daily price monitoring.

The governor was wanted by all, and all people he talked to were happy to see him. The very same elders have undertaken, on behalf of their tribes, to patrol the 120-kilometer power line from the Kajaki GES to Qandahar. Very many visitors come to him each day with their concerns, affairs and suggestions. Some former officials from the governor's establishment were amazed at the beginning; there were so many, and they were inclined to turn the visitors away. It became necessary to do firmly away with the old habits. "You see," 'Abdiyani said, "we are serving the people and, frankly speaking, without them we would not be worth much. Today everyone who approaches people's power receives advice and help from it."

...While restoring order and justice and building the new life, the city does not forget to defend the gains of the revolution. The enemy has changed the strategy and tactics of his actions: from direct confrontation he has switched to subversion and acts of terrorism. Having dispersed in small gangs of 15-20 persons, the villains are roaming the villages, firing on roads, killing party members and state officials, robbing merchants and forcibly abducting young people from their families.

Nevertheless, the people of Qandahar are not as they were a year or two ago. They are aware of what the revolution is bringing them and they are wholeheartedly with it. They are opposing blackmail and threats with militant unity and revolutionary vigilance. No matter how hard the enemies of new Afghanistan may strive, they can no longer set up gangster nests in Qandahar and will not be able to divert its citizens from the road they have chosen.

CSO: 1807/198

INTERNATIONAL

TRIAL OF AS-SADAT FAMILY MEMBERS FOR CORRUPTION REPORTED

Ties With High Officials

PM151555 Moscow PRAVDA in Russian 13 Mar 83 p 5

[Article by V. Peresada: "The Mafia and Its Accomplices"]

[Text] Cairo, 12 Mar--The full text of the indictment in the case of the financial machinations of the family of 'Ismat as-Sadat, brother of the former president of the Arab Republic of Egypt, has been published. It contains new exposures of the criminal actions of the "as-Sadat clan."

The indictment names for the first time the influential persons who helped 'Ismat and his relatives to get rich illegally. They include the ministers of industry, supply and internal trade, and transport and communications, the deputy minister of health and the leaders of a number of state establishments and companies. The document states that these persons "fell short of their political and official responsibility." It is a question, in particular, of issuing all sorts of permits to 'Ismat and members of his family, thanks to which they engaged in various speculations, including "black market" deals.

In the full text of the document 'Ismat's family is described as a "mafia" which "operated by using its kinship with President as-Sadat for dishonest deeds." Let us recall that 1 month ago a court sentenced 'Ismat as-Sadat and three of his sons to 1 year's imprisonment. At the same time the capital of 'Ismat and 10 of his closest relatives, totaling 125 million Egyptian pounds, was sequestered.

Failure of 'Open Door' Policy

PM251625 [Editorial Report] Moscow SOVETSKAYA ROSSIYA in Russian 25 March 1983 first edition carries on page 5 a 1,500-word G. Musayelyan article entitled "\$200-Million Trial," on the prosecution of 'Ismat as-Sadat, brother of former Egyptian President as-Sadat, for "corruption" in the accumulation of a personal fortune during the period of the infitah (open door) policy. Musayelyan stresses the policy's economic failures, in particular, the country's resultant "dependence" on other states, and concludes that this policy led to Cairo's "exploitation" by Washington in the latter's "expansionist strategy in the Arab east."

CSO: 1807/201

INTERNATIONAL

KABUL PDPA COMMITTEE VIEWS REASONS FOR PRODUCTION PLAN UNDERFULFILLMENT

PM221355 Moscow PRAVDA in Russian 21 Mar 83 p 6

[Report by PRAVDA special correspondent O. Kitsenko: "City Party Committee's Preoccupations"]

[Text] Kabul, March--On Saturday, first day of the Afghan working week, the Kabul PDPA City Committee held its routine weekly conference, beginning at 0900 hours. As usual, it was attended by the secretaries of the capital's 11 district committees and the leaders of city departments and public organizations. Each delivered a brief--2-3 minutes--report on the state of affairs in his area. But the brief reports painted a picture of the PDPA city organization's intensive activity whose main purpose of which is to reorganize life in line with the new principles.

One of the chief tasks facing the young Afghan Republic is that of boosting the economy and improving industrial work. The people of Kabul are tackling it.

Unfortunately, nearly one-fourth of the capital's enterprises are failing to fulfill the plan, (Z. Razmdzhu), city committee secretary and candidate member of the PDPA Central Committee Politburo, said. And there are various reasons for this. Objective--obsolete equipment and a shortage of raw materials, spare parts and electricity. And subjective. The production plan is something new as far as Afghan industry is concerned. In order to get production operating on plan principles it is necessary to do a great deal of organizational work and explain to every worker the significance of increasing labor productivity both for the state and for himself.

I went with (Zokhur Razmdzhu) to the Afghan Furniture Factory, which had fulfilled the quarterly plan by only 58 percent. The enterprise leaders put the plan nonfulfillment down to the shortage of raw materials, the lack of spare parts for equipment and a dearth of skilled workers: 300 out of the 800 had left to serve in the army. But it turned out that labor organization at the factory was poor. The workers had no notion of output norms, plans and targets.

Only recently factory leader (Mulki Khan Shinvari) had talked to city committee members about measures that had been adopted. The enterprise's

workers organized the procurement and delivery of lumber themselves. Because of the shortage of power during the day, an evening shift was instituted, 122 new workers were taken on and are undergoing training. Party members decided to do 3 hours of unpaid overtime daily for a period of 3 months. Each shop was given a plan not only for each month but also for the week. Labor competition was organized between teams and shops. As a result the plan for the next quarter was overfulfilled.

The city committee's organizational role was particularly manifested in early February when power lines in Kabul were put out of action as a result of sabotage by counterrevolutionary gangs and the city of more than 1 million people was without electricity. The consequences of the sabotage were eliminated quickly. The provision of water, food, firewood and public transport continued uninterrupted.

Meetings with working people have become a normal part of the PDPA City Committee's work. Recently 17 leading workers from 10 of the city's enterprises were invited to attend a meeting. Many interesting and valuable things were said in the course of the exchange of views: about savings of raw and semifinished materials at the state printing works and at the Jangalak Auto Repair Plant; about the reconditioning of old equipment at the municipality construction administration and much more. Working people's suggestions are currently being implemented.

Kabul is the republic's capital and it must be a model for the entire country when it comes to building a new life--this is the leitmotiv of the Kabul PDPA City Committee's activity.

CSO: 1807/197

INTERNATIONAL

PAKISTAN ACCUSED OF DIRECT INVOLVEMENT IN AFGHAN WAR

LD242332 Moscow in English to South and Southeast Asia 1400 GMT
24 Mar 83

[Observer Ivan Lavrov commentary]

[Excerpts] Lately there has been some change in the tone of statements by Pakistani officials about Afghanistan. Islamabad has been trying to create the impression that it supports Afghan counterrevolutionaries just morally but is not involved in either training or arming them. Facts indicate, however, that such statements do not reflect the real policy of the Pakistani authorities toward Afghanistan. The military regime has, on the contrary, been getting more and more involved in an undeclared war against the people of Afghanistan. New evidence of this involvement was revealed at a news conference held in Kabul recently. A captured French doctor, Philippe Marie Augoyard, confessed in a statement for foreign journalists that with the knowledge of the Pakistani authorities he had arrived in Peshawar, where with the help of local governors he had got into contact with the leaders of an organization of bandits calling themselves (?the) Islamic Revolution Movement of Afghanistan.

A step-up in subversive activity against the neighboring country also finds its expression in efforts to set up more camps to train bandits for terrorist activities in Afghanistan. According to the newspaper MUSLIM the Pakistani authorities have authorized to locate camps closer to mountain passes to Afghan territory. At the end of last year the Pakistani authorities received from the United States 240 heavy trucks for Afghan bandits. The motor vehicles have been used to deliver arms to areas on the border between Pakistan and Afghanistan from Karachi.

Foreign news agencies' reports say that Pakistani special troops have been covertly involved in the undeclared war against Afghanistan. Disguised as Afghan counterrevolutionary robbers, they have been taking part in acts of sabotage and terror against civilians in Afghanistan's border areas. More and more often they have been exerting pressure on the bandits who feel they have been misled to prevent them from returning home and take advantage of the amnesty proclaimed by the Afghan Government for such persons.

This involvement of Pakistani troops in the undeclared war against Afghanistan exposes hypocritical statements by Pakistani officials of their country's disinvolvement and its desire for a peace settlement over Afghanistan. Pakistan is actually getting increasingly involved in mass terror against the civilian population in neighboring Afghanistan.

CSO: 1812/129

INTERNATIONAL

CHAZOV INTERVIEWED ON DOCTORS' ORGANIZATION AGAINST NUCLEAR WAR

LD240025 Moscow in Finnish to Finland 1630 GMT 20 Apr 83

[Report on interview with Academician Yevgeniy Chazov, member of the CPSU Central Committee, by an unidentified Moscow Radio reporter; date and place not given--Chazov remarks recorded in Russian fading into Finnish translation]

[Text] [Announcer] How did the idea come about for setting the movement World Physicians Against Nuclear War, our reporter asked the guest.

[Chazov] We have long worked together with the U.S. doctor dealing in heart disease, Prof (?Bernard Lown) and have studied causes of sudden death, replied Yevgeniy Chazov. In connection with dealing with these matters, we returned over and over again to the same subject: What will happen to mankind if nuclear war breaks out?

We physicians often have to fight long and persistently to save one human life. At the same time millions of people in the world are threatened by nuclear arms made by human hands. The Hippocratic oath includes the following words: Whatever house I enter I must enter it for the benefit of my patient. Our countries are our homes. The peoples of our countries are our patients, and for that reason, on the basis of this oath, understanding the duties of our profession, we realized that we must tell our patients what may happen to mankind and the peoples in our countries if a nuclear war breaks out.

On the basis of this impulse, 2 years ago we put forward the initiative for setting up the international movement Physicians Against Nuclear War.

[Announcer] What is the nature of the activity of the Soviet Committee of the Physicians Against Nuclear War movement, Academician Chazov was asked.

[Chazov] Our national committee was founded in connection with the Presidium of the Soviet Academy of Medicine, replied Yevgeniy Chazov. Our country's leading scientists belong to it. An important course for action by our committee and the physicians' international movement is to map out the medical information concerning the consequences of a nuclear war. Regrettably, it is not just ordinary people but also cabinet members in

many countries who do not know what may happen in case a nuclear war breaks out. We have calculated, for example, that if a nuclear war breaks out in Europe and even if one-tenth of the nuclear weapons mentioned in the U.S. plans for such warfare are used, 314 million people will die in such a war. On the basis of scientific information we explain to governments and nations the dangers of nuclear war.

The members of the Soviet Committee of the Physicians Against Nuclear War have published a book presenting concrete information. We appear on television in the USSR and other countries. Recently a discussion was held between Soviet and U.S. scientists about the consequences of nuclear war which was transmitted on Soviet TV.

[Announcer] What is the role of the physicians' movement in the current antiwar movement?

[Chazov] The special nature of the physicians' movement is determined by the special nature of our profession. People have greater belief in physicians and understand that physicians only serve one thing, the health of their patients. For that reason the professional body of physicians holds a strong position. People with different political and religious views and representatives of different nations belong to our movement. We are united by one thing: the endeavor to serve man honestly and unselfishly and preserve life on our globe.

[Announcer] You recently attended a conference in Italy entitled "Physicians for Peace." What was your view of this conference, I asked Chazov.

[Chazov] It is significant to note that the idea of convening this international conference was born in a small Roman provincial organization of doctors. But later in the course of the preparations the conference turned into an international forum of doctors opposing nuclear war. It was attended by representatives of 20 foreign countries. It was the first such conference in Italy and its results exceeded all the expectations of its organizers. At the conference information was presented on the medical consequences of nuclear war, which unfortunately are little known in Italy and on which there has been silence. It was thus very important that all this information and an appeal by Italian doctors were made public at an open meeting of the public in Rome's Argentina Theater, and they were widely reported in the local press. I believe that the results of the conference will encourage the rise of the movement against nuclear war in Italy.

[Announcer] Italy is one of the (?Western) countries in which the deployment of new American medium-range nuclear missiles is to begin at the end of this year. For this reason the threat of nuclear war is very topical in Italy. But, on the other hand, organizations of physicians opposing nuclear war are also being established in countries with no nuclear weapons. In this connection we asked Chazov about these countries.

[Chazov] People understand increasingly clearly that if a nuclear war breaks out, it will also affect those who are not direct participants in the [word indistinct] conflict. The war will cause changes in the climate and the ecology. Radioactive rain will spread to other countries. Therefore, representatives of Sweden, Finland and countries of Latin America are actively joining the International Movement of Physicians Opposing Nuclear War. The fourth international conference of our organization will be organized in Finland in 1984. These questions were discussed during my last visit to Finland. It may be noted here that, unlike in other countries, in Finland the antiwar movement receives (?public) support from state organizations, including the Ministry of Social Affairs. The head of the ministry, Mrs Taipale, herself is participating in the International Movement of Physicians Against Nuclear War. We are sure that the 1984 conference in Helsinki will be an important stage in the struggle of scientists, doctors and all people of good will against nuclear war and for the everlasting [word indistinct] of nuclear weapons arsenals.

[Announcer] What are the plans for the near future of the international movement Physicians Against Nuclear War?

[Chazov] In the middle of next June the (?third) conference of our movement will be held in Holland. [Words indistinct] are expected from it. About 500 representatives from 50 countries are expected to attend it. The (?new) forum will discuss the very important question "illusions connected with nuclear armaments." For the time being there are still illusions about the possibility of surviving in conditions of nuclear war, and the doctrine of limited nuclear war is being disseminated. Unfortunately, some governments, military and political circles support such illusions. We hope that at the Amsterdam conference we shall succeed in dispelling such illusions with the aid of science.

[Announcer] Finally Yevgeniy Chazov said the following:

[Chazov] Today, more than ever, the world is threatened by the outbreak of nuclear war. We have not been faced with such a difficult international situation since World War II. We in the physicians international movement understand these problems and speak about them directly and openly. But we do not believe in the necessity of war. Some circles would like to silence man's self-preservation (?instinct). Some circles speak about the possibility of survival or even victory in a nuclear war. We must fight against such illusions. The movement against nuclear weapons and missiles, which has gained strength in Europe and America in the past few years, must warn the governments against the danger of playing with nuclear armaments. We believe that in the final analysis sense and the self-preservation instinct will prevail and mankind will be able to avoid a nuclear catastrophe.

CSO: 3617/97

INTERNATIONAL

BAKU AZERI CRITICIZES IRANIAN PRESS ON NONALIGNED MEETING

GF161632 [Editorial Report] Baku International Service in Azeri at 1300 GMT on 16 March carries a very poorly heard commentary entitled "The Non-aligned Movement Is Waging a Struggle for Peace," related to the deliberations of the seventh nonaligned summit conference in Delhi. Stating that the outcome of the nonaligned summit in Delhi has drawn worldwide attention, the commentary regrets that various circles are endeavoring to mislead public opinion on the result achieved. After recalling that the United States and NATO circles moved prior to the conference to obstruct deliberations on topical issues, the commentary quotes the Indian press as accusing the United States of trying to influence the nonaligned delegations prior to the commencement of the summit through talks in camera.

Noting that the questions put forward on matters related to Afghanistan and Kampuchea were actually meant to "poison the international atmosphere," the commentary adds that the questions referred to were meant to divert attention from topical matters. It adds: "Imperialist countries are spreading lies on these issues--lies which harm peace. It is very regrettable that such fabrications are also found in the pages published by the Iranian press. A number of Iran's press organs, state (?officials) and social figures, without [words indistinct], are benefiting from the [word indistinct] of the imperialist publications. But as it has been observed, this (?stance) is absurd."

Recalling that the summit conference rejected accepting Sihanouk's delegation to the convocation as a responsible entity and that the majority of the representatives attending the deliberations voted against the undeclared war against Afghanistan, the commentary concludes: "All those who favor peace in the world are pleased with the decisions taken during the Delhi conference and [words indistinct]."

CSO: 1831/7

INTERNATIONAL

'BOURGEOIS' PLANS FOR WORLD STATE ATTACKED AS 'COSMOPOLITAN IDEAS'

[Editorial Report] Moscow RABOCHIY KLASS I SOVREMENNYY MIR in Russian No 6, November-December 1982 publishes on pages 58-67 a 8,500-word article entitled "The Leninist Teaching on Socialist Federation and Modern Times" by G. L. Yepiskopov, a doctor of philosophical sciences and philosophy professor at Moscow State University. He describes the constitutional structure of the USSR as an application of Lenin's policy of respecting national identities and insuring their equality. He argues that the equality of relations and growing economic integration among the member states of the socialist community is a further application of this principle. He then attacks unnamed "bourgeois ideologues and politicians" for advocating the creation of a world state. He states that such plans serve only the interests of transnational corporations. They represent long-standing "cosmopolitan ideas" and ignore the durability of national cultures and identities. The existence of capitalism is a bar to such plans; equality of nations is impossible as long as capitalism leads inevitably to the exploitation of one nation by another. He points to problems within the EEC to prove that advanced capitalist nations are incapable of true integration and unity even among themselves.

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CSO: 1807/181

INTERNATIONAL

BRIEFS

AFGHAN CLERGY IN UZBEKISTAN--A group of Muslim clergymen from the DRA arrived in Tashkent from Kabul on 16 March. The group was warmly welcomed at Tashkent Airport by leading figures of the Muslim Board of Central Asia and the Kazakh SSR, renown clergymen in the republic, professors of theology at the Ismail al-Bukhari University and a number of imams and preachers from mosques in the Uzbek capital. Apart from Tashkent, the Afghan guests will be visiting Bukhara and Samarkand and the [name indistinct] province (Vilayet). Meanwhile, a group of Afghan journalists, poets, writers, scholars and artists has also arrived in Tashkent. After a short rest in the capital, they left for Dushanbe and Ashkhabad in two groups. They will be acquainting themselves with life in the Tajik SSR and the Turkmen SSR. [Text] [GF171212 Tashkent International Service in Uzbek 1700 GMT 16 Mar 83]

FISHING EXPLORATION OFF NICARAGUA--Moscow VODNYY TRANSPORT in Russian on 26 March 1983 publishes on page 4 a 100-report by own correspondent L. Stukun "Helping Nicaragua" on the successful completion of a 237-day expedition by the fishing trawler-freezer ship *Antiya* out of Vladivostok. The trawler surveyed the fish resources of Nicaragua's Pacific continental shelf as a part of a joint 3-year "complex program" with Nicaraguan researchers to survey the biological resources of Nicaraguan coastal waters. The report states: "In the areas of search, American military airplanes constantly circled over the *Antiya*, interfering with normal work." [Editorial Report]

TURKMEN TOUR TO MOROCCO--The Turkmen Republic Council of Trade Unions has announced several package tours to foreign countries, including a 10-day December tour of Spain and Morocco. [Ashkhabad TURKMENSKAYA ISKRA in Russian 3 Apr 83 p 4]

CSO: 1807/223

NATIONAL

PARTY DOES NOT 'FEAR' CENTRAL ASIAN POPULATION GROWTH, UZBEK ACADEMICIAN CLAIMS

Moscow ASIA AND AFRICA TODAY in English No 1, Jan 83 pp 28-29

[Text]

Talk is cheap, but facts are facts. For all the predictions of its inevitable demise, the Soviet Union has existed for more than 65 years now and is still engaged in building a new society.

The mass media and Sovietologists of all stripe do not tire of calumniating our country and make wide use of sophisticated forms and methods of misinformation and deception, confusing public opinion with blatant lies. They are especially zealous in distorting the essence of the Soviet nationalities policy and the nature of relations between the peoples inhabiting our country.

The problem of Islam features prominently in the ideological subversion organised by imperialism.

Modern Islam is, beyond doubt, a complicated phenomenon, comprising at times conflicting political, social and economic ideas. Western leaders now prefer to pose as "friends" of the Muslims and "defenders" of Islam. In reality, this is but a ploy designed to achieve certain political and economic goals. In point of fact, imperialist policy in the Near and Middle East always smells of oil.

Needless to say, Western strategists take account of the developmental prospects of the Muslim states in their calculations. At present, there are more than 800 million Muslims in the world; they form the overwhelming majority of the population in 34 countries and an influential minority in 14 countries. Bearing this in mind, the capitalist states are seeking to consolidate their positions in the Muslim countries.

These self-proclaimed "defenders" of Islam pose as "fighters" for the interests of the Muslims in the USSR, alternately trying to prove that religion and believers are persecuted in our country and setting forth the inflammatory thesis of the revival and development of Islam and the idea of "Muslim solidarity". In August 1981, the London-based Economist carried an article "Soviet Muslims", which asserted that official and unofficial Islam now exists in the Soviet Union. The leaders of official Islam, the author wrote, are loyal and even submissive to the godless authorities. They make no protest against the anti-religious propaganda. In one of its articles Der Spiegel (FRG) even said that there are allegedly "red mullahs" in this country, who proclaim pro-Soviet slogans on behalf of all Muslims in the USSR and "pray for the victory of the Soviet cause in the few surviving mosques". The "red muftis", the author writes, are ready to rage on order, branding first British colonialists then the American war-mongers...

How could it be otherwise if the clergy and religious people in this country chose to serve their homeland faithfully rather than opposing it? This is the manifestation of the Soviet people's sincere feelings and not the result of any sort of diktat! This is precisely what evokes impotent fury among the unasked-for "defenders". Hence the concoctions about an "unofficial Islam" which allegedly preaches a "holy war" against Soviet rule. But where have they found this or the "brotherhood of the Sufis" in the Central Asian Republics? The more objective Western correspondents have been forced to admit that their vigorous quests in this direction have been fruitless.

The allegations that the peoples of the Soviet Central Asian republics lead "double" lives and are "inwardly devoted" to Islam are just as spurious. To substantiate these wild inventions, detractors often make note of persisting national traditions, especially those connected with the observance of different religious rituals of the past. But it is common knowledge that it is not necessarily the religious who adhere to various traditions.

Many Western authors recognise this fact. For instance, David Montgomery writes in *Asian Affairs* that though the Uzbeks have their Muslim cultural heritage, he found it difficult to determine the profundity of their loyalty to Islam as a religious system.

Freedom of conscience is one of the historic accomplishments of the Soviet people. All citizens of the USSR are guaranteed the right to profess or not to profess any religion, and to conduct religious worship or atheistic propaganda, of course, without insulting believers or their feelings. There are four Muslim boards in our country. Religious establishments in Tashkent and Bukhara train Muslim clergy, and mosques function freely. Religious organisations have their own publications, like the journal *Muslims of the Soviet East*, which is published in several languages. The Koran has been reprinted time and again.

In the past few years, much has been written in the West about the religious and national "roots" of population growth in the Central Asian republics. Claims have been made that the growing birth-rate here runs counter to the interests of the Russian people and the Soviet state. National and religious differences alike are allegedly to become increasingly acute precisely as a result of this. The author of the article "Soviet Muslims", claims that the number of the Muslim population is one of the reasons for its cool relations with its northern neighbours, the Great Russians.

It is clear to everyone that the birth-rate in our country has nothing to do with religion or nationality. Many of the Russians, Ukrainians, Koreans and Byelorussians living in Uzbekistan also have large families. Family size here is above all a result of the constantly growing material well-being and higher cultural standards of the Soviet people. The Communist Party and the Soviet state do not "fear" the growing population in the southern republics. On the contrary, they provide ample opportunities for its further growth. As a matter of fact, this process is observed not only in the Central Asian republics.

Our country does everything to aid, both materially and otherwise, mothers of large families who are held in great respect. About 630,000 mothers in Uzbekistan alone get government allowances. In the 11th Five-Year period (1981-1985) the state allocated much more in terms of milk products and medicines on a preferential basis, and for the creation of new pre-school child care centres. In 1980, Uzbekistan had more than 7,200, catering for about 1 million children, while more than 4 million attended secondary schools... These are the facts Western "experts" are constantly "forgetting" about our way of life.

Western ideologists bend over backwards in their fruitless attempts to use Islam and religious feelings to whip up nationalistic and chauvinistic passions. Richard Owen wrote an article under the provocative headline "Why the Islamic Revival Worries Moscow" published in the British *Times* of March 30, 1981, and said that the "Islamic revival" or "nationalism" could easily become the genuine driving force in Soviet southern republics at present. In her article "Muslims in Russia" (The *Daily Telegraph*, April 16, 1980), Diana Spirman even delves into "history" and draws the conclusion that Islam in its orthodox form never stimulated an uprising against foreign rule in the past without being supplemented by nationalism.

However, the hard facts refute these statements. No matter how hard Western specialists seek to reshape history to suit their masters, the peoples' struggle under the banner of Islam is often directed against imperialist domination, and in this case belongs to the anti-colonial movements of a revolutionary and democratic nature. Even more laughable and futile are the efforts of those who, without much hope of success, are looking for similar nationalism in the Soviet Union where more than 100 nations and nationalities live as a close-knit family.

The bourgeois press puts out many articles on Islam gaining strength in the USSR under the impact of developments in the Arab countries, Iran, Pakistan and Afghanistan. These events allegedly affect Soviet Muslims and deepen their religious feelings. Articles of this ilk have been published by *Der Spiegel*, *The Economist*, *The Observer*, *The Daily Telegraph* and so on. Diana Spirman was fairly outspoken in the article "Muslims in Russia" when she said that it would be good if the "revival of Islam" which causes so much trouble to the West, proved even more disconcerting for the Soviet Union! No comment necessary. The undisguised principal aim of imperialist ideologists is to use religious feelings for anti-Soviet purposes.

The radio stations Liberty, the Voice of America, BBC, and others devote much space in their programmes to the plight of "Soviet Muslims" and "Muslim Solidarity". Voice of America broadcasts in Uzbek harp on the problem of Islam, monotonously keynoted by "the USA is a friend of the Muslims", and "the Soviet Union is an enemy of the Muslims". These programmes are based on what those who betrayed their homeland say and on the falsifications of history and give a distorted picture of religion and believers in the USSR.

Despite all these provocative "voices", the socialist peoples of the Soviet Union are steadily drawing closer together. This process encompasses all aspects of social, economic and cultural life and creates favourable conditions for every nation to develop progressive traditions and culture. Mutual respect, readiness to help one another, heartiness, and trust are the key features of relations between different nationalities in this country. We are most grateful to the Russian people, the first among equals and indeed superior in their revolutionary experience, and the contributions they have made to our common cause both in labour and in battle.

"The Russian people cement our brotherhood", Sharaf Rashidov, Alternate Member of the Politbureau of the CPSU Central Committee and First Secretary of the Central Committee of the Uzbek Communist Party, said in an interview. "At meetings and rallies and when speaking about the Russian people in general we in Uzbekistan call them our great and elder brother. These words come out just as naturally as "salaam", "light", and "homeland". It is not so much for the Russian people that we say these words as for ourselves, and not only to be polite and grateful but rather to be even stronger. The Russians and the Russian language have given us the joy of communicating with and making friends with other nations."

The friendship among our peoples became especially manifest during the 1966 earthquake in Tashkent when the entire country gave Uzbekistan a helping hand. It took only a short period to rebuild Tashkent, which is even more beautiful today. Fraternal aid also allowed the emergence of some industrial sectors in the republic, including machine-building, non-ferrous metallurgy, the chemical industry and gas extraction.

We are heartened by the fact that now the Central Asian republics are also capable of rendering aid to other regions and areas in the country. For instance, for many years now land improvement specialists, irrigation experts and construction workers from Uzbekistan have been helping Russian farmers develop the vast expanses of the non-black soil area where new settlements and state farms have been formed, some of them bearing the symbolic names of Friendship, Uzbekistan, and Tashkent.

All attempts of Western radio stations and other mass media to sow discord and distrust among the Soviet peoples are doomed to failure. The further progress of the equal nations inhabiting our multinational state is ensured by the truly internationalist essence of the nationalities policy of the CPSU and the Soviet state, rather than by the notorious "Muslim, solidarity" or other religious slogans.

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NATIONAL

PROPAGANDA INSUFFICIENT TO CAUSE NEW CUSTOMS TO TAKE ROOT IN SOVIET SOCIETY

Moscow NAUCHNYY KOMMUNIZM in Russian No 6, Nov-Dec 82 (signed to press 19 Nov 82) pp 65-70

[Article by M. Kh. Karimov, instructor, candidate of philosophical sciences: "The Strengthening of the Friendship of the Peoples of the USSR and International Education"]

[Excerpt] International and atheistic education supplement each other. Their goal is the formation of a scientific world view and a feeling of collectivism among the workers. International education has a direct relationship to the liberation of the genuine values of national culture from the influence of religion. In its turn, atheistic education is inseparably linked with the denial of any opposition to people on the basis of their national and religious membership. In contrast to religion, which promotes the consolidation of national prejudices, scientific atheism always conducts an irreconcilable struggle with whatever prevents the approximation and cooperation of nations.

The interrelationship of international and atheistic education, as was already noted, is necessary still more because religion is closely related to nationalism. Religion has always served and serves as a means for dividing people according to confessional signs, gives rise to mutual estrangement, mistrust and isolation. Nationalism puts people into opposition on the basis of the principle of their national membership. Consequently, religious as well as national vestiges obscure the class and national consciousness of the workers and disrupt the class unity of the workers of different nationalities.

The task of realizing the interrelationship of international and atheistic education requires regard for the different approaches of the representatives of the various religions to questions of the development of national relations in one stage of social development or another; regard for the peculiarities of the link of religious and national features in every region, in every nation and nationality; the use of a strict systematic and planned approach in the measures of an educational character which are being conducted; propaganda and the introduction of Soviet rites, the removal of the film of religion from customs and traditions.

It goes without saying, the formation of new customs is a complex part of ideological work. Especially complicated is the process of the succession of customs and traditions, since not everything old is bad and likewise not everything new is viable. Here mistakes are fraught with losses of some values that have been accumulated by the people, and an uncritical and a non-class approach to them can turn out to be a reviving of reactionary traditions.

In overcoming religious and nationalist vestiges, propaganda and the introduction of all-Soviet rites and traditions (the celebration of the anniversary of the Great October Socialist Revolution, the First of May, Victory Day, Soviet Army Day, Constitution Day, etc.). New, all-Soviet traditions, common to all peoples and nations of our country, oppose religious traditions and promote the education of people as true patriots and internationalists. We only note that in the practice of the introduction of these traditions agitation measures alone are not enough. We must be concerned with the creation of conditions for the introduction of Soviet customs.

International education is conducive to the atheization of the population, and atheistic education, in its turn, is conducive to international education since it frees the consciousness of the masses from the narcotic [durman] of religious ideology and psychology, aiding thereby the establishment of relations of mutual understanding and the strengthening of the friendship of the peoples of the USSR.

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NATIONAL

ROUNDTABLE ON PATRIOTISM, INTERNATIONALISM HELD

Moscow NAUCHNYY KOMMUNIZM in Russian No 6, Nov-Dec 82 (signed to press 19 Nov 82) pp 128 - 134

[Article by N. I. Udovenko, candidate of philosophical sciences: "A Discussion of the Problems of Internationalism and Patriotism"]

[Text] In June 1982, the NAUCHNYY KOMMUNIZM and the Volgograd Oblast organization of the RSFSR "Znaniye" Society conducted a "roundtable," which was devoted to the 60th anniversary of the formation of the USSR, within the framework of the all-union seminar that was conducted by the All-Union "Znaniye" Society on the subject "Urgent Moral Indoctrinational Problems in Light of the Decisions of the 26th CPSU Congress." The problems of internationalism and patriotism under the conditions of developed socialism were discussed during it in light of the decisions of the 26th CPSU Congress and the CPSU Central Committee decree "On the 60th Anniversary of the Formation of the USSR".

Professor P. M. Rogachev and Professor M. A. Sverdlin (Volgograd) presented the main report entitled "Urgent Questions in International and Patriotic Indoctrination".* Then, there were reports by the "roundtable" participants.

Professor K. N. Khabibullin (Leningrad) said in his report "The Social and Psychological Problems of National Relations" that national relations must display themselves during the vital activity of the people, in their actual deeds and in their numerous relationships. He further pointed out that under the conditions of developed socialism we are observing an actualization of the social and psychological aspects of national relations. This is connected with the fact that the social and economic problems of national relations in our country have been solved. "The task of aligning the economic development level of the Soviet Republics has basically been solved. The legal and actual equality of all nations and nationalities has been assured" ("On the 60th anniversary of the Formation of the USSR: The CPSU Central Committee Decree", Moscow, 1982, pp 7 - 8).

*An article, which was written on the basis of the report, is printed in this issue of the magazine.

Along with economic growth, the spiritual life of the nation has been singularly enriched based on it. However, it is here-- and all the more in the level of social psychology -- that the greatest contradictions are being observed, contradictions which restrain the process of incorporating internationalism into the consciousness and normative conduct of an individual. The growth of the importance of research on social and psychological phenomena in the area of national relations is also connected with the intensification of the ideological and psychological struggle in the international arena where imperialist propaganda is using very refined methods of lying, inciting, slandering, and inflaming national prejudices.

One of the problems of national relations is insuring the complete satisfaction of the specific needs in the field of language, culture and life in those ethnic regions where the language sphere is characterized by multi-nationalism because of the growing migration of the population during the socialist industrialization of the national republics. The level of mastery of not only the native language but also of the Russian language has become a reflection of the cultural level of an individual of any nationality. This is connected with the role which the Russian language is playing as a language of international intercourse in the life of our country's people. The need to raise the level of instruction of both the native language and the Russian language in the national schools flows from this. This will contribute both to the flowering of the national language and to the internationalization of culture.

The need for a resolute struggle against displays of chauvinism and nationalism, which are foreign to the nature of socialism, was pointed out during the 26th CPSU Congress. This need is not connected with any aggravation of national relations, as bourgeois ideologists are trying to prove. It testifies to the fact that under the conditions of developed socialism the Soviet people do not reconcile themselves to any displays of the chauvinism and nationalism which are peculiar to the bourgeois way of life. Moreover, the goal of this struggle is to instill the principles and norms of socialist internationalism and of Soviet patriotism and a feeling of Soviet pride in the people's consciousness and psychology.

Under the conditions of developed socialism, a true socialist way of life, which is the practical embodiment of the ideas of internationalism and which is the strongest international indoctrination factor, especially exerts a powerful influence on awakening the consciousness and a sense of internationalism.

Socialist national self-consciousness took shape based on the growth of the self-consciousness of the Soviet working class and on the spread of its socialist consciousness to the non-proletarian sections of the population. The democratic resolution of the problem of self-determination for nations based on Leninist principles also contributed to the formation of the qualitatively new self-consciousness of the peoples.

The psychological unity of the Soviet people is a factor which determines the further build-up of their spiritual potential that is so necessary for the entire country's harmonious development. Under these conditions, it is extremely important not to allow any "tendencies which are directed toward the artificial elimination of national peculiarities" or toward "their artificial exaggeration" ("Materialy XXVI s"yezda KPSU" [Materials on the 26th CPSU Congress], Moscow, 1981, p 57).

The affirmation of internationalist vital activity principles during the socialist transformations within the public relations system has delivered the people from the prejudices of a national psychology and have filled the relations between them with a feeling of friendship, cooperation and solidarity. This has led to the formation of a general Soviet psychology among our country's peoples.

An individual's mastery of the principles of internationalism takes place within a socialist work collective. The growth in the multinationalism of work collectives is creating a favorable situation for this. Further improvement of the socialist way of life will accelerate the formation of the Soviet individual's internationalist psychology. In turn, this will lead to the completion of the formation of the Soviet people's self-consciousness and psychology as a new historical society.

Professor I. M. Kozachuk (Lvov) dwelt in his report "Soviet Artistic Standards and International and Patriotic Indoctrination" on questions concerning the role of developed socialism's artistic standards in international and patriotic indoctrination under the conditions of the present ideological struggle. He said that spiritual standards are always class and party ones in their content. Artistic standards are a component part of spiritual standards. Political standards permeate all the component parts of spiritual standards, including artistic ones, defining their communist ideological direction.

Questions concerning thorough artistic and aesthetic education and self-education and indoctrination and self-indoctrination occupy an important place in revealing the role of developed socialism's artistic standards in international and patriotic indoctrination during the present ideological struggle. It is necessary to pay greater attention to a class and party approach to life and art phenomenon and to the instilling of creative thinking standards and an understanding of the organic unity of communist labor, the art of socialist realism and progressive contemporary science.

Soviet artistic standards in the best works, which worthily reflect the variety, richness and truth of the people's life, have been and remain a powerful method for exerting an ideological, political, moral, and aesthetic influence on the formation of the new man.

Socialist humanism, internationalism, patriotism, and social optimism nourish developed socialism's entire moral and aesthetic system.

A communist moral fiber permeates the entire structure of an artistic work. That is why in aesthetics, the study of art and artistic criticism, the category "communist moral fiber" is often used as a synonym for class character, party spirit, nationality, humanism, internationalism, patriotism, artistic truth, historical optimism, and the heroic nature of the art of socialist realism.

Scholars have been called upon to pay more attention to concretely analyzing the internationalist nature of socialist patriotism in the Soviet multi-national artistic culture in light of the CPSU Central Committee decree "On the 60th Anniversary of the Formation of the USSR". The formation and development of a high sense of internationalism and patriotism, their indissoluble dialectical unity, and the rearing and formation of a harmoniously developed individual -- a collectivist, an internationalist and a patriot -- this is one of the important facets of a socialist way of life and one of the leading subjects of Soviet multinational art. It is natural that the NAUCHNYY KOMMUNIZM journal is devoting serious attention to this problem.

I. M. Kozachuk considers it necessary to investigate the communist moral substance of Soviet artistic standards and to analyze the interrelationship and interconditionality of communist moral fiber and internationalist and patriotic principles more thoroughly. This will contribute to a deeper understanding of the dialectical interrelationship between form and content in art and to a better qualified denunciation of cosmopolitanism and national nihilism in artistic standards. Such research will exert a beneficial influence on the theory and practice of Soviet artistic standards and on the further strengthening and development of the ideological, aesthetic, moral, ethical, social, and political principles of socialist realist art.

Professor L. K. Lebedev (Leningrad) talked in his report about socialist internationalism as a principle for relations between the countries of the socialist commonwealth. He said that the 26th CPSU Congress had devoted a great deal of attention to further strengthening the Soviet Union's relations with the countries of the socialist commonwealth. It is pointed out in the CPSU central committee decree "On the 60th Anniversary of the Formation of the USSR" that the world socialist commonwealth "embodies a new socialist type of international relations between sovereign and equal states which are united by a community of fundamental interests and goals and Marxist-Leninist ideology and which are tied together by bonds of comradely solidarity, mutual help and complete cooperation" (p 20).

Socialist internationalism lies at the basis of the state, economic and cultural relations of the socialist states. It includes not only the recognition of the sovereign rights of each fraternal country but also the realization of a common responsibility for the fate of socialism and for the success of the working class' historic mission. Socialist internationalism also signifies a harmonious combination and a close interrelationship between national and international interests and the unity of internationalism and patriotism.

Two trends are operating in the relationships which have taken shape between the peoples of the socialist commonwealth -- the trend toward the inter-

nationalization of production and of the entire social life of the socialist states and the trend toward the development of each socialist nation and toward the strengthening of its state system. The national and international factors are here located in dialectical unity and interdependence. International processes are being developed based on national factors; national processes are becoming deeper under the influence of international factors. Each socialist country is deriving new strength in international cooperation and solidarity, and the security and constructive successes of each socialist country are being assured by the unity and power of the entire commonwealth.

As the 26th Congress pointed out, economic cooperation, economic integration and the carrying out of long-range special purpose cooperation programs based on the principles of socialist internationalism are an important aspect in the collaboration of the socialist commonwealth's countries. CEMA activity and the mutual relations of the states forming it are an example of socialist internationalism, comradely mutual help and the new type of economic ties whose law is the rapprochement of the cooperating countries, the achievement of common progress and the flowering and prosperity of each one of them.

As was pointed out during the 26th CPSU Congress, notable progress has been achieved in the task of aligning the economic development level of the countries forming CEMA. The developing rapprochement process of the socialist countries, however, "is not eradicating national distinctive features and the historical peculiarities of the socialist countries. That which exists in reality must be seen in the variety of the forms of their social life and economic organization: the wealth of ways and methods for strengthening the socialist way of life" ("Materialy XXVI s'ezda KPSS", p 10).

During the 26th CPSU Congress, an important proposition was put forward concerning the fact that during the present stage in the development of the socialist commonwealth it is necessary "to supplement the coordination of plans with an agreement on economic policy in general. Such questions as the coming together of economic mechanism structures, the further development of direct ties between ministries, associations and enterprises which are participating in the cooperation, and the creation of joint firms are also being placed on the agenda. Other ways to unite our efforts and resources are also possible" (ibid., p 8).

Relations, which are based on the principles of socialist internationalism, do not take shape automatically. The purposeful political and ideological work of the communist parties is necessary for this. Being the ideological and political vanguard of their peoples, the fraternal parties are continuously expanding the spheres and forms of cooperation and its scale.

A highly principled and constructive approach to international affairs, a readiness to cooperate with other countries, consistency and firmness in following a coordinated political course, a powerful and steadily growing economic potential -- all this permits the Soviet Union and the entire socialist commonwealth to make a decisive contribution to the prevention of war and to move in the vanguard of the struggle for peace and social progress.

Docent M. G. Khadikov (Ordzhonikidze) dwelt on several urgent matters in international indoctrination. Under modern conditions, he said, it is not enough to confine oneself to the character of the strategic direction in the development of national relations. The scientific direction of these processes presupposes the thorough understanding of them at all structural levels and the concrete analysis of specific processes and situations. The scientific research in this area must have a large outlet into practice, and the control of national processes and international indoctrination must be scientifically based not only in general but also on the level of each collective.

The processes of the intensive internationalization of social life naturally condition the further rapprochement of nations. This rapprochement determines the internal processes in the development of each nation. In accordance with this, the content of that, which we put into the concept "national", is changing. The content of the distinctive features in the way of life of a nation is narrowing. This is a natural and progressive process; however, it is difficult to correctly realize it at the level of ordinary consciousness. The presence of clear class positions and of a scientific world outlook is necessary for this. Otherwise, the feelings and positions, which are spontaneously being formed, will be unstable. On the other hand, international indoctrination must not be reduced to only the publicizing of the theory of internationalism and must not incorrectly identify the knowledge and educational level of a person. During the indoctrinational process, knowledge should grow into a conviction which determines an individual's practices.

International indoctrination should be differentiated depending on the specific problems which are caused by the national and international processes in each republic. These specific conditions must be considered in order to correctly determine the ideological and organizational accents in international indoctrination.

National affiliation does not have any practical significance for an individual in his self-confidence and self-realization as an individual if there are not privileges connected with it and if the principle of equality and justice is not violated even in small matters. The entire system of social influences and the entire tenor of our life must contribute to indoctrinating people in a spirit of internationalism.

Culture and living traditions play a large role in maintaining a sense and consciousness of national affiliation. A great deal is being written about traditions; however, in our opinion, greater attention is being placed on the national peculiarities of living conditions than on their social nature. But meanwhile a thorough analysis of the social functions of national traditions is required. The task of social scientists is to thoroughly investigate the processes, which are taking place in the area of national relations, and to develop scientific principles for increasing the effectiveness of the Soviet people's international indoctrination.

Professor I. M. Sushkov (Rostov-na-Donu) emphasized in his report "A Person's Indoctrination in International and Patriotic Self-Consciousness Under the Conditions of Developed Socialism" that the social, collective and individual conditions for a person's development are reflected as a unit in his self-consciousness. He said that a Soviet individual should form a communist ideal of life and that he should have a communist self-consciousness. In order to form a mature international and patriotic self-consciousness, a person should possess a high measure of real communion with people of other nationalities. The people's realization of common communist collaboration goals and of common means, ways and methods to realize these goals; and mutual help are important components in the international and patriotic self-consciousness of a person.

International and patriotic feelings, attitudes, opinions, moods, positions, orientations, aims, traditions, and customs are included in the social and psychological atmosphere of a collective and community of people. International and patriotic indoctrination is carried out during practice, during socialist work and during the varied social relationships. In order to foster a person's international and patriotic self-consciousness he must be placed in objective conditions which would evoke international and patriotic needs, interests, feelings, and ideas.

Convictions are the most concentrated element of international and patriotic self-consciousness and its expression. They are formed during the realization of party policy in the area of the Soviet people's international and patriotic relations both during the mastery of theoretical knowledge and during the actual relations.

Ideological and political indoctrination has been called upon to form with the help of all educational systems the political international and patriotic self-consciousness of the Soviet people and an ardent feeling of love for the multinational socialist homeland, the socialist system, Soviet culture which is socialist in content and national in form, and the Russian language as the language of international intercourse.

The importance of the moral and ethical component in the international and patriotic self-consciousness of a subject and his indoctrination is exceptionally great since moral ideas, feelings, norms, rules, and principles are the immediate regulators of the subject's conduct. Thus, the universal compulsory ethical educational experience of the teachers and students in the schools of Rostov-na-Donu gave good results.

A developed international and patriotic self-consciousness ennobles a person, makes him a qualitatively different person, improves him, and fills his spiritual world with a humanist and collectivist content. This is the guarantee for forming the entire Soviet people's international and patriotic self-consciousness.

Docent S. I. Efendiyev (Nalchik) dwelt on questions concerning the struggle against the remnants of the past and the fight to strengthen the international community of the Soviet people. He said that the formation of an

internationalist self-consciousness among the broad masses of workers is a complicated and prolonged process in which ideological, emotional, political, social, and psychological factors are organically linked. As is known, the individual is not born an internationalist; he becomes one. With the intensification of the ideological struggle, patriotic indoctrination is unthinkable without international indoctrination because a true patriot must be at the same time a consistent internationalist. The party regards patriotic and international indoctrination as an organically common task because international and patriotic indoctrination are united not only in content and goals but also in their ways and means of being conducted.

When emphasizing the complexity of overcoming national prejudices, V. I. Lenin pointed out that they are displayed in an extremely hidden form interwoven with other vestiges of the past: living, religious, etc. He wrote: "The force of habit of millions and tens of millions is a most terrible force." (V. I. Lenin, "Polnoye sobraniye sochineniy" [Complete Works], Vol. 41, p 27). Being an area of social life, national relations affect a person's deep feelings. As long as nations exist, the problems of the international indoctrination of people of different nationalities in a spirit of profound mutual respect and of strengthening their unbreakable friendship and implacability toward displays of nationalism cannot be removed from the agenda. It says in the CPSU Central Committee decree "On the 60th Anniversary of the formation of the USSR": "... Considering that nationalism is one of the main methods in imperialism's subversive activity against true socialism, it is necessary to wage a consistent offensive struggle against the attempts to enkindle nationalist prejudices among individual people and to come out decisively against any deviations from the Leninist principles of the nationality policy" (pp 29-30). Marxism-Leninism requires a scientific analysis of national relations and a concrete consideration of the objective general laws which condition the development of the material production and social structure of a nation.

Internationalism is not only a spiritual phenomenon; it is also the conscientious activity of the broad masses, classes, social groups, and party, Komsomol, trade union, and other public organizations. The instilling in the workers of socialist patriotism and proletarian internationalism is one of the most important tasks of ideological work. It is becoming a permanently operating factor in the struggle for communism.

The fanning of national prejudices, the artificial strengthening of a sense of national originality, and the revival of tribal, class and other vestiges of the past contribute to the stirring up of religious cult figures who advance under the flag of national traditions.

Docent Z. D. Khakimova (Tomsk) talked in her presentation about the multi-national work collective as a factor in the formation of a socialist way of life. She said that being the basic social cell of society under the conditions of socialism, the work collective -- especially a multinational one -- solves questions concerning the formation of internationalism as an important feature of the socialist way of life. It is in the collective that such a social and psychological phenomenon as "comrades in work",

which has taken shape on the soil of socialist collectivism where the community of the people's fundamental interests lies at the basis of their friendship and comradeship, arises. Here, all the members of the collective are equal in all respects regardless of their national affiliation.

There exists a close interrelationship between the pulling together of multi-national work collectives and the ripening of collective and internationalist relations. The social and political ideals of the working class are emerging as the leading factor in these unifying processes.

Such a social and psychological phenomenon as "the active vital position of an internationalist", which means that internationalism has mastered the mass consciousness having "taken route" in deeper -- the moral and emotional -- levels, is being displayed in multinational work collectives. Here, internationalism is included in the system of a person's rating attitudes and his steady orientation.

Docent R. Ya. Mirskiy (Lvov) talked about the problems of forming a patriotic attitude toward work under the conditions of developed socialism. He said that the 26th CPSU Congress had clearly defined the dependence of prosperity under socialism on the attitude of the individual toward public work. This does not mean, of course, that the need to develop a fundamentally new attitude toward work has arisen. Here, the subject concerns the purification of work attitudes from the vestiges of the past which are expressed in a consumer attitude toward work and in living like a parasite using the existing shortcomings in work organization and the humanistic nature of socialist labor laws.

During the 26th CPSU Congress, the need for creating a better improved system for stimulating work activity, which would be adequate for the new conditions in the development of mature socialism and which would be oriented on the dominant idea in qualitative indicators, was emphasized. The system for stimulating work activity should include in our opinion such a powerful factor of work activity as Soviet patriotism which possesses an enormous social and moral influence force.

In improving work attitudes under modern conditions, work indoctrination, which -- in our opinion -- should also solve the task of forming a patriotic attitude toward work along with its other tasks, must also play an important role. This would intensify work activity to a considerable degree on a broad scale.

In connection with this, it seems to us, the development and publicizing of a category "patriotic work" is acquiring important scientific, theoretical, political, and practical significance at the present time.

The terms "patriotic work", "patriotic initiative", etc., are used by us rather widely in propaganda work; however, unfortunately, the desire to attach an heroic luster to ordinary day-to-day work with these high words is sometimes observed. This concept is being subjected to verbal inflation because of this, and the propaganda effect of such measures is insignificant.

The determination of criteria for patriotic work in connection with the circumstances, which have been pointed out, is a problem that matured long ago. In our opinion, it is first of all necessary to distinguish between the objective direction and the subjective realization, the motivation for patriotic work.

Any conscientiously performed work is objectively directed toward the good of the socialist homeland and -- in this sense -- possesses a patriotic nature. However, only that work, where patriotic feelings and convictions and the individual's realization of the importance of the results of his work for the progressive development of the socialist homeland are the motivating force and incentive for his work activity, can be really called patriotic.

In order for a person to realize the patriotic nature of his work, effective indoctrinal work to form a patriotic attitude toward work, i.e., a deep conviction that work for the good of the socialist motherland is one of the most important and necessary ways for a socialist person to creatively express himself and that this work is an important stimulus for his vital activity, plays a large role.

D. Zhaparov (Frunze), a candidate of philosophical sciences, examined the problems of the international factor in the spiritual world of a person. He pointed out that the problem of internationalism in the personal aspect, as a necessary element in the spiritual development of each Soviet individual, is acquiring special urgency during the present stage in the development of our society.

Internationalism must permeate all aspects in the individual consciousness of a person. Otherwise, it is impossible to talk about his integral internationalist consciousness. Consequently, the solution of this problem is only possible through a composite approach. In this connection, the study of the degree and nature of internationalism's (and equally of nationalism's) appearance in the consciousness of people has a great deal of importance. Internationalism seizes the area of consciousness and feelings of a person only when it becomes an inseparable part of his spiritual wealth and the basis of active vital positions.

The ideas of scientific communism and internationalism must become the personal ideas of each Soviet individual. Only then will he fully join that great movement of the Soviet people which unites all the nations and nationalities of the USSR in the struggle to construct communism. It is important to point out that we cannot consider an individual, who does not display energy in the struggle against national prejudices and who is tolerant toward displays of nationalism, as a mature internationalist.

The successes in educating peoples, who were backward in the past, means that the individual factor is being raised to the level of a common humanity one. Internationalism helps a person to especially understand the common thing which unites Soviet nations and nationalities into a single whole.

International development also assumes a high level of aesthetic consciousness. The depth of an individual's aesthetic world gives birth in him to high spiritual qualities: love for a person regardless of his national affiliation, hatred for everything formless, and a deep and delicate understanding of the beauty -- both of nature and human life. A person with a developed sense of internationalism easily distinguishes the beautiful from the seemingly beautiful in the life of our nation and struggles against national prejudices. National narrow-mindedness impoverishes an individual because nationalism alienates a person from other national spiritual values.

N. A. Berkovich (Leningrad), a candidate of philosophical sciences, devoted his report to the problems of the interrelationship between international and patriotic indoctrination and international intercourse. He pointed out that international and patriotic indoctrination and international intercourse must be examined as the subjective and objective aspects of a single process.

Under socialism, the internationalization processes of public life and international integration processes are growing stronger. International intercourse standards are emerging as a necessary precondition for international and patriotic indoctrination. Socialist international intercourse is determining the internationalization of the social consciousness in general. International intercourse has been called upon to eliminate the national isolation and narrow-mindedness which is giving birth to displays of the remnants of nationalism.

Under the conditions of developed socialism, the limits of international intercourse are being expanded. New areas in the way of life are being included in them, and an opportunity to intensify the international and patriotic indoctrinational process is thereby being created. The mastery of the Russian language, which has been voluntarily accepted by Soviet peoples as the language of international intercourse, is an important factor in the formation and strengthening of an international and patriotic world outlook.

L. P. Starikov (Volgograd), a candidate of philosophical sciences, pointed out in his report on the subject "The Patriotic Value Orientation and the Social Activity of the Personality of a Builder of Communism" that each of the three main component directions in composite communist indoctrination -- the ideological-political, work and moral -- are also patriotic indoctrination at the same time. Patriotism, materialized in the energetic activity of a subject and transformed through value orientations into moral convictions, ennobles a person and develops in him implacability toward shortcomings and love and respect for work.

Socialist patriotism is first of all the civic position of a person and the active and demanding wish for good for his people which is expressed in his work, deeds and actions for the sake of the motherland's prosperity. International and patriotic duty becomes a person's moral value when its performance evokes moral satisfaction, i.e. when duty is converted from a social moral requirement into a deeply realized feeling and when it is transformed from an external obligation into an internal requirement.

Docent N. N. Sedova (Volgograd) examined internationalism as a value and as a value relationship. In 1913, V. I. Lenin called proletarian internationalism a slogan which corresponds to the proletariat's policy on the nationality question (cf. V. I. Lenin, "Polnoye sobraniye sochineniy", Vol 24, p 123). With the formation of the USSR, internationalism was converted from a slogan to a factor of stability for the newly formed system, i.e. it began to emerge as an independent value. And here a contradiction arises when that, which is a value at the level of the social and general, may not be the same at the level of the social and particular and -- moreover -- at the specific and personal level. This is connected with the fact that internationalism is directed primarily toward the satisfaction of society's needs, and the needs of the individual person as a member of that society are satisfied as a result. This dependence, however, is not always realized at the personal level. That is why the definite indoctrinational efforts of society are required to transform internationalism into a person's values.

Docent G. Sadykhov (Sumgait) revealed in his presentation internationalization processes in the area of the Soviet people's work and life using the example of young cities where friendly international collectives of workers, who have directly participated in the creation of these cities which have grown up around new all-union industrial construction projects, have taken shape. For example, representatives of 83 nations and nationalities live and work in Sumgait.

The internationalization processes in the young cities are taking place especially energetically. That is why they are a rich field for research.

Docent Ye. A. Chepurina (Volgograd) presented a report entitled "On the Distinctive Features in the Operation of the General Laws To Align the Development Levels of the Soviet Republics During the Stage of Mature Socialism". She pointed out that this process is being carried out on the basis of a single national economic complex and under conditions of the immediate solution of union-wide economic and social tasks, that this is a necessary condition for the development of each republic, and that this -- in turn -- accelerates the process of their complete rapprochement.

Professor T. S. Matveyeva (Moscow) presented a report entitled "On the Unity of Patriotic and International Duty". Docent A. M. Bagdasaryan (Groznyy) touched upon the economic aspects of internationalism and patriotism. Docent V. V. Pan (Tomsk) talked about the need to investigate more actively the internationalization processes that are taking place in the area of social psychology. G. V. Yeponeshnikova (Tomsk) a candidate of historical sciences, gave a report on the role of military and patriotic indoctrination in the communist indoctrinational complex.

Docent S. M. Dubovik (Volgograd) talked about the heroism of VUZ students and instructors during the years of the Great Patriotic War. L. P. Starikova (Volgograd) presented a report on the subject "The Patriotic Value Orientation and the Social Activity of the Personality of a Builder of Communism". N. K. Borodina (Volgograd) pointed out in her preport that socialism gives a person the freedom to actively demonstrate his international and patriotic conviction and that this is one of the important rights of a person under

socialism. G. F. Nikiforova (Volgograd) analyzed the relations of patriotism and citizenship. V. N. Kochetova (Volgograd) examined in her report internationalism as an important moment in the historical progress of mankind from capitalism to socialism. The role of internationalism in solving global ecological problems was demonstrated in V. I. Strel'chenko's (Volgograd) report. Many speakers noted the large role of the NAUCHNYY KOMMUNIZM magazine in the scientific elaboration of problems concerning internationalism and patriotism and its active help to instructors in higher schools in their scientific and pedagogical activity.

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NATIONAL

NEW SOVIET DISSERTATIONS ON NATIONALITY PROBLEMS DESCRIBED

Moscow NAUCHNYY KOMMUNIZM in Russian No 6, Nov-Dec 82 (signed to press 19 Nov 82)
pp 136-141

[Article by V. D. Grishchenko: "Approved Doctoral Dissertations on the Theory of Scientific Communism"]

[Excerpts] The 26th CPSU Congress stressed the particular importance of the creative development of Marxist-Leninist theory under modern conditions. Together with monographic studies and articles in party and scientific publications, the periodical press, etc., research for dissertations, particularly doctoral dissertations, is one of the elements for enriching the theoretical arsenal of our party in the field of scientific communism.

This article provides a brief review of those doctoral dissertations approved by the presidium of the USSR High Degree Commission for November-December 1980 and for 1981 (the review of the previous period was published in vol No 1 of the journal NAUCHNYY KOMMUNIZM for 1981). There were 72 doctoral dissertations on philosophical specialties, of which 18 were on the theory of scientific communism. With respect to the time of their approval, they can be divided in the following manner: 12 dissertations were approved in November-December 1980, including 2 on the theory of scientific communism; for 1981, the figures are 60 and 16 dissertations, correspondingly.

In recent years, more than a quarter of the doctoral dissertations defended in the philosophical sciences have been on the theory of scientific communism. For example, out of 205 successful doctoral defenses in the philosophical sciences in 1978-1980, 58 (28.3 percent) were on the theory of scientific communism.

A total of 18 dissertations were examined on the basis of the place of defense and were found to be distributed in the following fashion: 7 dissertations (38.9 percent) were defended in the system of higher schools, of which 6 were defended in universities (2 dissertations each at the Moscow, Leningrad and Tashkent universities) and 1 at the Moscow State Pedagogical Institute imeni V. I. Lenin; 5 dissertations (27.8 percent) at the Academy of Social Sciences of the CPSU Central Committee and at the Institute of Marxism-Leninism of the CPSU Central Committee (3 and 2, respectively); 4 dissertations (22.2 percent) within the system of the USSR Academy of Sciences and the academies of sciences of the union republics (2 at the Institute of Philosophy of the USSR Academy of Sciences and 1 each at the Insti-

tute of History, Philology and Philosophy of the Siberian Branch of the USSR Academy of Sciences and the Institute of Philosophy and Law of the Belorussian SSR Academy of Sciences) and 2 dissertations (11.1 percent) at the Military-Political Academy imeni V. I. Lenin.

The dissertations under examination were distributed according to the place of completion in the following manner: 9 dissertations were completed in Moscow (50.0 percent), 2 in Leningrad (11.1 percent) and 1 each in Alma-Ata, Kazan, Minsk, Ulan-Ude, Ufa and Chardzhou. One dissertation was prepared abroad—in Czechoslovakia.

The following dissertations were devoted to the the various aspects of national relations in the USSR: "National Relations—Essence and Principles of Development (Philosophical and Sociological Aspect of the Problem)" by V. I. Zateyev (the work was completed at the Buryatskiy Pedagogical Institute and was defended in 1979 at the Institute of Philosophy of the USSR Academy of Sciences); "Internationalization of Public Life in a Socialist Society. Characteristic Features of and Basic Trends in Its Development (Based on the Example of the Republics of Central Asia)" by B. Normuradov (the work was completed and defended in 1980 at the Institute of Philosophy of the USSR Academy of Sciences); "Pressing Problems of the Theory and Practice of National and State Relations Under Conditions of Socialism and the Transition to Communism (Based on the Experience of the Republics of Central Asia)" by D. S. Kiselev (the work was completed at the Turkmen Pedagogical Institute and defended in 1980 at the Tashkent University); and "State Unity of the Soviet Nations and the Common Nature of Their Interests (Sociophilosophical Aspect)" by M. B. Sadykov (the work was completed at the Kazan University and was defended in 1979 at the Institute of Philosophy and Law of the Belorussian Academy of Sciences).

The dissertation of V. I. Zateyev is a philosophical and sociological study of national relations in the form of a monograph. The dissertation analyzes national relations as a specific form of social relations. The author identifies and specifically defines methodological principles for examining these relations, indicates the place of national relations in the overall system of social relations and reveals their essence and structure.

The author discloses the essence of socialist national relations: the principles of their formation, the new social content, their essential forms of expression and functioning (the friendship of peoples, cooperation, mutual assistance, equality, international unity of nations) and the qualitative changes in the conditions of mature socialism under the influence of international factors of development.

The dissertation points out the role of the nation as the bearer and subject of national relations. It likewise indicates the functions of national self-consciousness associated with this and explains questions regarding the theory of socialist nations (characteristics of their formation, distinguishing features, etc.). The author examines the qualitative changes in the content of the criteria that determine national commonality under conditions of mature socialism. These changes are manifested in the intensification of the relative importance and role of the international in determining such criteria.

The dissertation provides the philosophical and sociological characteristics of the principle governing the flourishing and rapprochement of socialist nations as a basic principle of socialism in the area of national relations. The author re-

veals the role of the Soviet people as an effective factor in the development of Socialist national relations and the deepening of their international nature under conditions of mature socialism.

The work of B. Normuradov examines the features of the internationalization of public life in a socialist society. He points out its role in strengthening the unity of all Soviet nations and nationalities within the framework of the overall development of the Soviet people. The dissertation likewise discloses the manner in which socialist internationalization differs fundamentally from internationalization in a capitalist system.

The author makes an attempt to analyze the relationship between such basic concepts as "the flourishing of nations," "the rapprochement of nations," "internationalization" and "integration." Such concepts serve as tools for investigating the process of internationalization. The author also identifies the structural elements of internationalization, points out the specifics of the manifestation of this process in various spheres of public life and substantiates the socioeconomic, political, class, ideological and cultural bases of socialist internationalization.

Using the example of the peoples of Central Asia, the author points out the significance of the flourishing and rapprochement of nations and nationalities in the development of the process of internationalization.

The dissertation discloses the unity of objective and subjective factors with the increasing role of the latter in the internationalization of the life of Soviet society and with the leading role of the working class and its vanguard--the CPSU--in this process. The author characterizes the basic trends and features of the internationalization of public life under the conditions of mature socialism and the gradual transition to communism.

The dissertation of D. S. Kiselev examines questions regarding the self-determination of nations, the socialist federation and the process for establishing a Soviet state system for the peoples of the USSR. Basing his work primarily upon the experience of the republics of Central Asia, the author discusses common and specific features of national and state construction. Today the state order in each of the Soviet republics carries out its own tasks and functions in total. On the basis of an analysis of the factual material, the author in his work comes to a conclusion regarding the legal nature of the process of internationalization of the Soviet national state system as a leading trend in national and state relations in the USSR.

In his dissertation, M. B. Sadykov examines the interaction of the interests of the Soviet republics and those of the state as a whole during the establishment and development of a new, historic community of people--the Soviet people.

The author provides an analysis of the social, class, national and international nature of the interests of the people in our multinational state. This state is the political form in which their unity is manifested. On the basis of Lenin's teachings regarding Soviet federalism, the author thoroughly discusses the principles for combining common and special interests, with the leading role being given to common international interests over special national interests.

In summing up the results, one can say that, on the whole, doctoral dissertations examining the theory of scientific communism are an important contribution to the development of domestic social science. Moreover, one should note that, in comparison with the other fields of philosophy, the level of individual dissertations on the theory of scientific communism is somewhat lower. Out of 205 doctoral dissertations in the philosophical sciences defended in 1978-1980, 7 works, including 5 on the theory of scientific communism, were eliminated from the examination process for various reasons. Consequently, in order to be closer to the requirements put before Soviet social scientists at the 26th CPSU Congress as well as before the All-Union Conference of Heads of Departments of Social Sciences at Institutes of Higher Learning, which took place in Moscow in 1981, the level of doctoral dissertations on the theory of scientific communism must be higher.

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NATIONAL

MOSCOW STUDENTS REACT TO AYTMATOV NOVEL

Moscow NAUKA I RELIGIYA in Russian No 1, Jan 83 (signed to press 7 Dec 82) pp 15-19

[Article by L. Ayzman under the rubric "Lessons of Moral Insight": "Remember Your Name"]

[Text] Candidate of Pedagogical Sciences Lev Solomonovich Ayzman teaches Russian language and literature at Moscow School No. 232. In his classes the students, when becoming acquainted with the works of the Russian classic authors, discuss the vitally important problems of everyday life and attempt to analyze complicated moral questions: what does a person live for, what is duty and happiness, how do people construct their interrelationships, and what does it mean to be of use to others? As long ago as 1960, A. Tvardovskiy, at the All-Russian Congress of Teachers, called these lessons "lessons of moral insight." It is under this rubric that our magazine is publishing L. Ayzman's article about his experience in the moral and atheistic indoctrination of schoolchildren in literature classes. Previous articles in this cycle were printed in 1977, 1978, 1979, and 1980.

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In presenting to the readers of NAUKA I RELIGIYA an excerpt from his novel "Kartina" [The Picture], Daniil Granin wrote that during recent years his heroes have been increasingly engaged in questions of the meaning of life, and reflections about life, love, and the future. That interest in the chief and eternal problems, about which Granin spoke, differentiates not only his creative work. We are dealing with a kind of general tendency which literature has expressed. I recall Valentin Rasputin's "Proshchaniye s Materoy" [Leave-Taking With Matera], Yuriy Trifonov's novels and Vasiliy Shukshin's stories.

The meaning of life and man's purpose are the subject of a dispute between Communist writer Bachan Ramishvili and the priest, Father Ioram, on the pages of the novel by the Georgian writer Nodar Dumbadze "Zakon vechnosti" [Law of Eternity]. These same problems agitate railroad worker Yedigey Burannyy in the novel by the Kirghiz writer Chingiz Aytmatov "I dol'she veka dlitsya den'" [And the Day Lasts Longer Than a Century] (other name, "Burannyy polustanok" [Whistle Stop Burannyy]). Behind the reflections of the heroes of these books one discerns an intense interest in comprehending the basic moral values and the meaning of human

life. Soon after the publication of his novel, Chingiz Aytmatov wrote that it was laid in the spiritual world of man "and "one should be tortured by that question, without rejecting it from consideration. That... impoverishes the individual. There are people for whom this question is linked with belief in God, but for some of them God is nothing else but a form of morality, conscience, and self-awareness. In any instance, one of the forms. And so my hero. . . . thinks deeply, and the answer does not come so simply to him. . ." (VOPROSY LITERATURY, No 12, 1980, p 13).

Both works appeared at the very end of the 1970's and were highly rated by public opinion: Dumbadze's "Zakon vechnosti" was awarded a Lenin Prize, and the most recent book by Lenin Prize winner Chingiz Aytmatov was perceived by the critics and the readers as a major event in literature.

They are different books, but they both contain that which makes it possible for the lessons devoted to them to be placed side by side. Both authors, I read in a student's composition, "encompass all of human life, attempting to demonstrate its essence, to reveal the meaning, and to understand man's purpose on earth."

After reading these novels, the students in grade 10 discovered for themselves the variety and, at the same time, the spiritual unity of multinational Soviet literature. The truths which the Georgian writer and the Kirghiz writer assert proved to be close and dear to them. Each of my students wrote a homework composition about one of the novels. By using them I shall discuss our lessons that are devoted to these books.

At the very end of the novel, writer and magazine editor Bachana Ramishvili tells the professor who has cured him that here, in the hospital, he has discovered the "law of eternity": "A person's soul is a hundred times heavier than his body . . . It is so heavy that one person is incapable of carrying it. . . And therefore we people, while we are alive, must strive to immortalize one another's souls: you immortalize mine, I someone else's, that person a third person's, and so on until infinity. . . In that way, a person's death does not doom us to loneliness in life."

The law of eternity is a law that links people and generations, it is a law of mutual aid, of the commonality of people -- that is how my students understood that. They wrote and spoke about the fact that the entire novel is a story about the path that Bachan traveled along "to the discovery of the law. It took him almost his entire life to reach it."

"Since he was a child, life came crashing down on the boy with all its mercilessness. But people helped Bachana, shifting the heavy load of his soul onto their own shoulders, supporting him, and offering him lessons of love and participation."

"The life of the main hero was full of pain. He knew the price of pain and learned how to have compassion for others. Pain stunted his childhood and followed him all his life, but there were always next to him people who suffered for him, who shared his joys and pains. People taught Bachana how to have compassion and how to help others. Bachana is a very good person, but he knows how to be firm and

and fearless. He possesses a tremendous capacity to love, to combat baseness and injustice. Pain -- both his own and other people's -- tore at his heart, but it morally toughened him, and imbued in him a supreme talent for love."

In the novel a large amount of space is given to a dialogue between Bachana Ramishvili and the priest, Father Ioram, which lasts for many days. In analyzing it, the children mentioned how their opinions differed, and why.

How to embody into real life the ideas of humanity and justice, how to construct life on the basis of goodness and compassion -- that is the chief thing for Bachana Ramishvili, and religion, he is convinced, does not and cannot give the answer to those questions.

"Man first of all must be provided materially!" he tells Father Ioram. "That is necessary so that his thoughts, talents, and strivings will be directed not at a search for his daily bread, but at the attainment of goals which are more elevated, more important and noble!" But the matter does not lie only in this passionate search for one's daily bread. The action of the novel occurs at that time when, in Georgia, the phenomena which had become widespread were those unhealthy ones against which the decree of the CPSU Central Committee concerning the work of the Tbilisi City Committee of the party which was enacted somewhat later was directed. It is those phenomena, those evil forces, that Bachana Ramishvili fights. And hence there is yet another argument that he uses in his arguments with Father Ioram (and they both find themselves in a recovery room precisely after a collision with baseness and money-grubbing). "You use an all-encompassing formula that does not bind anyone to any responsibility: 'It was God's will!' or 'It wasn't God's will! . . .' It's a convenient formula, you must admit! . . . But we are obliged to be guided by complicated and completely concrete formulas: 'This is illegal!' and 'This is legal!' And we must fight, do you understand? Fight, rather than pray! -- for the eradication of illegality and the confirmation of legality."

One of the students in grade 10 said at a lesson that "the formula 'Everything is in God's hands' is a formula that removes a person's will. Christianity is a weak person's religion, and for Bachana, a military humanist, it is unacceptable."

At the bureau of the party's rayon committee where Bachana's application for acceptance as a member of the CPSU is being considered, he is asked why he is entering the party. "I want the party to have as many honest people as possible!" Bachana replies. In the fight for the confirmation in real life of the ideas of truth, honesty, good, and justice, Bachana Ramishvili sees the meaning of life.

And, at the same time, many students in grade 10 (I conducted this lesson on three different grades) emphasize not that which disunites Bachana and Father Ioram, but that which unites them. Here are the statements which are typical and predominant in that regard.

"The most important thing which, in my opinion, brings Father Ioram and Bachana closer together is humanism, of the purest and most genuine kind." "Father Ioram's purpose of life and Bachana's are identical: to make people spiritually more pure, to bring them into contact with culture, to teach them how to love and

to believe." "The theme of the Gospel in the novel is a theme of the genuinely human." "For Bachana, the figure of Christ is the embodiment of humaneness, love for people, mercy." "They have completely different kinds of faith, but those people's goal is the same. It is that there should be no evil or baseness in the world. They live for the sake of the good. It is another matter that they take different paths to travel to that goal."

What, then, is the essence of that matter? Perhaps the children were confused by the compliments which, perhaps jokingly, the neighbors in the ward exchange ("My dear Ioram, if you would get a haircut and receive communion in our faith, we could make a good Communist out of you," "You'd make a rather good priest yourself!"). Or that scene when, at night, getting down on his knees in front of Bachana's bed, Father Ioram prays, "Almighty God, be his protector and guardian and give him longer life before he appears before You, since the longer he lives on this earth, the more good and mercy he will sow in this world that has been created by You. Isn't that all the same thing for You, in the name of whom peace, justice, honesty, and good will be confirmed on earth?"

I think that the matter lies somewhere else. Let us recall Bachana's first dream. In his dream he sees Christ. "Is it You, Lord?" Bachana asks. "I am faith, hope, strength, good, the talent of love, and freedom," Christ answers. And in and of themselves, those concepts -- the talent of love, good, freedom -- are close to Bachana. And later on they will also become part of the "law of eternity" that he has formulated. Bachana does not reject any important moral concepts only because they are defended by a priest, or because, for the faithful, they are linked with the name of Christ. But a modern tenth-grader, this is both unexpected and uncanny. In addition, not all the students take the following circumstance into consideration: in the debate with the priest, Bachana, in order to be better understood, sometimes uses the logic and terminology of his opponent.

At a discussion of the problems of the development of the modern novel, which was held in the editorial office of the magazine VOPROSY LITERATURY (the record of the discussion was published in issue No. 9, 1981), it was stated, in particular: "In his novels, N. Dumbadze defends the immutability of the basic moral principles which have come down to us over the centuries and which have historically taken various legal, religious, and artistic forms. Mankind endured them, just as it endured Marxism, and it legally inherits those deathless lessons."

All this, then, was the topic of discussion at the lesson: about the debates between Bachana Ramishvili and Father Ioram, in which the hero of the novel has confirmed the incompatibility of the ideas of communism and religion, about the significance of those moral values which actually have been endured both by the hero of the novel and by people's experience as a whole, values without which our life would be unthinkable.

The doctor who is treating Bachana, after listening to the "law of eternity" that was formulated by him, asks, "And do you hope to carry it out in your life?" "If not, there would no longer be any reason to live and, incidentally, I would now be dead," Bachana Ramishvili replies.

The unshakable nature of moral axioms is confirmed by the enthusiasm in Ch. Aytmatov's novel. In it there is a manifestation of an important tendency in the modern spiritual development of Soviet culture.

"He is one of those who the earth holds onto, as the expression goes," is the statement that is made about the hero of Ch. Aytmatov's "I dol'shevka dlitsya den'" in the author's introduction. And so this is how I formulated a question that I asked of the tenth-graders: "Why does the earth hold onto people like Snowstorm Yedigey?"

In answering that question, they first of all mentioned that Yedigey is depicted as a great worker, who sees in labor his duty to people. One of the students said that he "executes his duty -- to keep the movement on the line. Twice, together with Kazangap, he had to clear away by hand snow drifts that, in our time, not even a brigade would tackle."

"Trains in those parts of the country traveled from east to west and from west to east. . . ."

"And along the sides of the railroad in those parts of the country, there lay great areas of desert -- the Sary-Ozeki, the Middle Lands of the yellow steppes.

"In those parts of the country any distances were measured from the railroad, as people measure from the Greenwich meridian.

"And the trains ran from east to west and from west to east. . . ."

Standing out in the text, those words run like a refrain through the entire novel. I asked them to pay special attention to that refrain.

"It is a symbol of the infinite nature of movement. In the novel there is the following simile: the thin little vein of the railroad cut across 'from one land to another the Middle Lands of the great yellow steppes, like the vein on a person's temple.' 'The vein was beating -- the trains were constantly moving in both directions.' And that is what the refrain reminds us." "It seems to me that these lines determine in the novel a sense of the passage of time and the movement of life. Whatever difficulties prove to be the heroes' lot, life goes on. Whatever happens, time goes on, and the trains similarly keep going from west to east and from east to west."

That is what most of them wrote. And, in the most general form, that, of course, is correct. But only a few of them saw something else: time moves on without stopping, and the trains are moving because people like Yedigey remain constantly in their place and invariably execute their duty:

"Life changes, new people come, a friend dies, but the trains keep dashing along, measuring off time and distance. But it is precisely so that they can keep rolling across the entire country that track worker Yedigey Zhangel'din performs his service on a siding that is lost in the sands."

"The steppe is indifferent. It doesn't care whether things are going poorly or well for you. You can just take it the way it is." But living in that silence is a person who is capable of "making the majesty of the desert harmonize with his own soul," a person by the name of Yedigey, with the nickname Snowstorm. A person with industrious hands and an industrious soul, a person who has known a lot of grief, a person with a good and loving heart, a person who thinks, a person who is mortal ("That's the way it's supposed to be -- no one can outlive the earth. No one can escape the earth"), -- a person who is eternal, since the immortality of a mortal man is mankind itself. "And again the trains ran from east to west and from west to east."

The author of one of the compositions, after particularly emphasizing that "the trains ran not from city to city, but from one part of the world to another," put the words of the refrain alongside of other words "And the Earth kept swimming along its eternal course": "And although the basic place of the action (judging by the new name) is considered to be considered to be the small settlement of Burannyy [Snowstorm] that is lost in the Sary-Ozeki, we nevertheless feel that the events that unfold there are by no means of a local scale, but, I would even say, are of a cosmic scale."

That is how, in the lesson, the students discovered the depth, vastness, and meaning of those words "who the earth holds onto."

But, at the same time, they saw clearly that "Aytmatov's understanding of the meaning of life, of the duty of man, is not exhausted by work. Snowstorm Yedigey, and absolutely all of them wrote about this, "considers himself to be involved in everything," "he is one of those is is responsible for everything. He is convinced that there is a demand for everything, and that demand is strict and merciless."

However, not all of them saw the inner link between these qualities of Snowstorm Yedigey and his industrious soul. "Yedigey is not only a laborer, but is also a person with a beautiful soul. He responds to another person's pain as though it were his own." Not only, but also. . . in addition to. . .

And yet everything in the novel is much deeper. "A person with an industrious soul," the author writes, "will ask himself questions to which others will always have a ready answer." And our time give people "as much food for thought as has never been given before." Yedigey's majesty is being involved in these torturous questions of time, in everything that is right next to him, around him, in being involved with the nation and the era. And that involvement is engendered by the industriousness of his soul."

This is how we approached the next question: how is the legend of the "mankury" linked with the content of the novel?

In the novel "I dol'she veka dlitsya den'" a special role is played by the legend of the "mankury." During the past centuries the conquerors -- the Zhuanzhuany -- subjected their prisoners of war, whom they kept as slaves, to a monstrous torture -- they put on the head of the victim a piece of the heavy and dense part of a camel's skin. "The person who was subjected to that procedure either died without

surving the torture, or lost his memory for the rest of his life, becoming a 'mankurt' -- a slave who did not remember his past." A slave like that, deprived of the understanding of his own ego, was absolutely conquered and safe. "For any slave-holder, the most terrible thing was a slave's rebellion. Every slave was potentially an insurrectionist. The 'mankurt' was, in his way, the sole exception -- inducements to rebellion, to disobedience, were fundamentally alien to him. He did not know those passions. And therefore there was no need to watch out for him, keep a guard on him or even to suspect him of any secret intrigues."

Stretching from this legend -- and all the students understood this -- are threads to many other episodes, and to all the characters in the novel.

Every night Abatalip -- one of the characters in the novel -- records everything that had happened to him, everything that he has experienced or thought about, everything that he has understood and brought out of the war. His entries are the only heritage that he has left for his children: "Life has constantly crowded me out, forcing me here so that I will get lost and disappear, but I will record for them everything that I think or guess, and in them, in my children, I will live again sometime. Perhaps they will achieve that which I have not managed to achieve. . ."

Sabitzhan, Kazangap's son, cannot understand why this is necessary -- to go to the trouble of burying his father at a distant ancestral graveyard, when there is plenty of space in the steppe and they could dig a grave anywhere they wanted nearby. Sabitzhan is the person about whom Yedigey will say in a fit of temper, pitying and hating him, "You're a 'mankurt'! The most genuine 'mankurt'!" All the tenth-graders wrote about this.

All this is so. But the topic of memory and lack of memory in the novel is much broader. Forgetting about his involvement in the past, a person loses a sense of his participation in the present and his responsibility for the future. Lack of memory necessarily turns out to be thoughtlessness. Or, perhaps it is the other way around: thoughtlessness cannot fail to give rise to lack of memory? Moreover, lack of memory invariably leads to a loss of personality, and therefore to lack of conscience. And the most perceptive readers of the novel see that:

"For Aytmatov the loss of memory is equated to the loss of humanness." "By having lost his memory, the 'mankurt' loses his personality, he loses himself." "'You're a 'mankurt'!' as spoken by Snowstorm Yedigey is the most serious accusation, an accusation of thoughtlessness, of callousness, of inhumaneness." "In the novel one hears a protest against the encroachment upon the most innermost essence of man -- his ability to remember and to think, a protest against encroachments upon the human personality. Without the past, there is no present. Both thoughtlessness and the break with the past result in indifference, egoism, and lack of spirituality. It leads to the ruination of all the moral and spiritual values."

But far from everyone rises to that level of understanding. And therefore far from all of them, when reflecting about Sabitzhan, think deeply about the way in which he rapturously tells about the fact that, in his opinion, the time is not far off "when the radio will be used to control people." In the best works of the tenth-graders, it is precisely this that is in the center of attention.

"Man is being converted into a controlled robot. And a robot can be given any assignments. Everything depends on who will give the orders. Also, everything in a person that is human is taken away from him: his natural gusts of passion, his high ideas, morality, and responsibility for his actions. Why does he need them?"

"Radio-controlled people are the same as 'mankury'... It is fantasy that is so monstrous that Yedigey suffers from that discussion as though from an 'emotional burn.' And he begins to fear, 'What if there actually exist such people, and also big scientists who truly hunger to govern them, like gods!'" "'Higher state needs' -- as Sabitzhan calls them -- are our needs, for for the execution of our own needs, we do not need biotics. Man must not be a blind person executing other people's commands."

Telling about the way in which Yedigey assumes the entire burden of the life of Zaripa, after her husband Abutalip has been unjustly arrested (and almost everyone referred to these pages), one of the female students cites a very important place in the novel: "Yedigey was surprised at himself, at his being so offended and distressed by what was happening to that family, as though their history affected him personally. Who were they to him? He could have told himself, this is not a matter of his mind, and so, properly speaking, what did he have to do with it? And also, who was he to made judgments and organize things that he was not supposed to? A hard worker, a steppe dweller, a person like whom there is an uncounted number on earth, should he be indignant, should he be irate, should he trouble his conscience with questions about what is just and what is unjust in life?"

Yes, to a large extent these are actually the key words, because a person differs from a "mankurt" in that he cannot fail to trouble his conscience with questions about what is just and what is unjust in life.

The person who confronts thoughtlessness without memory and lack of memory without thought, and lack of personality and lack of spirituality in the novel is primarily Snowstorm Yedigey.

"Wherein is the meaning of his life? A person who lives in order to make as many people as possible have a somewhat easier life due to the fact that he is nearby. A person who remembers the 'all-embracing formulas of being, which were comprehended and bequeathed by the prophets,' which he supplements 'by his own thoughts, which proceed from his soul and his personal experience.' And one should not forget them, or fail to transmit them to the people who will continue to live after him. It is probably for that purpose that he has lived." "Yedigey communicates to people the wisdom that has been developed over the generations, supplementing it with his own. He is a link between the past and future generations, and therein is also the meaning of his life on earth."

One can understand why the tenth-graders speak in such detail about that which forces Yedigey to strive stubbornly to execute Kazangap's last wish and to see that he is buried at the ancient ancestral burial ground.

As I reread the novel, I recalled the story by Daniil Granin about the 30-year-old candidate of technical sciences, and laboratory chief at one of the scientific

research institutes, who stated that grief for those who have died is a vestige of religious feelings. You cannot bring the dead back to life, so what is the sense of grieving? The ceremony of funerals is obsolete, he feels. You will agree that those speeches that have been full of emotion at civil requiem services only tear at the hearts of the loved ones and that no solace at all come from the speech. Modern man must be a rationalist, and we are shy about our intelligence. We think that we can assuage ourselves with sentiments. What this kind of rationalism turns out to be is indicated in Aytmatov's novel. For Aytmatov, the loss of religious ideas concerning immortality and death cannot, and must not, lead to the loss of a human attitude toward death. "What kind of people they are, what kind of a nation!" Yedigey said indignantly in his soul. "For them everyone on earth is important, except death!" And that will not let him rest! "If death for them is nothing, then it turns out that life does not have any value. Wherein, then, lies the meaning for which they live, and how they live there?"

I would like to limit myself to only one excerpt from a student's composition:

"After learning about his friend's death, Yedigey asks dispatcher Shaymerden if he can be excused from work. 'One of our people has died. It's not proper to leave the deceased person alone in an empty house.' 'But how is he supposed to know whether or not he is alone?' 'Well, we know!'

"Well, we know.' Actually, Kazangap does not need anything now -- dead men do not hear. Living people need this. Kazangap was alive in people's memory. And that memory is not needed to him. The living people need it. The Unknown Soldier will never see the Eternal Flame, but we see it. The people who died at Stalingrad will never hear the requiem being played at Mamayev Kurgan, but we hear it. The sound of the bells of Khatyn will never carry to the burned peasants, but it carries to our hearts. My old grandmother will not admire the flowers on her grave, but I have planted them there. . . ."

During the discussion, one of the participants said that the original name of the novel more completely, more deeply reveals its meaning: "The day of the funeral contained within itself the present, the past, and the future. Hence the name of the novel 'And the Day Lasts Longer Than a Century.' The new name narrows and minimizes the importance of the novel, and makes it somehow local." His view was echoed by a classmate of his, who said, "This is a novel about people. About Snowstorm Yedigey, about Kazangap, about his son Sabitzhan, about Abutalip Kuttybayev. And about others. And everything in the novel is interrelated: the fate of the state and the fate of man, the fate of the planet Earth and the fate of the fox wandering around in the search for food along the railroad. The snowstorms are not only in Boranly-Burannyy that is abandoned out in the steppes. There are snowstorms throughout the world. Invisible snowstorms, the snowstorms of human passions, snowstorms within each one of us. Contradictions are tearing the planet Earth apart. The threat of a new war is hanging over the world. The entire world, in essence, is a snowswept whistlestop in the immense black chasm of the Universe. And only man is capable of cutting through the Gordian Knot of contradictions. Chingiz Aytmatov confirms this by his novel. Man and his conscience. It is for that reason that the author called his hero Snowstorm, and that in Yedigey the main nerve of the novel is conscience. Conscience

of the time, of the era. It is for that reason that the world holds onto people like Yedigey. Holds onto their conscience, onto their restless nature. As long as memory lives in people, as long as people think about their purpose on the earth, and seek justice and the truth, there is life on the planet. Life has not come to an end. Life at the snowswept whistle stop continues. 'The trains in those parts of the country kept going from the west to the east, and from the east to the west. . .'"

One of the last scenes in the novel attracted the tenth-graders special attention. The scene, which actually occupies a special place in the novel because it is the only episode in which all three plot lines of the novel intersect, involves Yedigey's story, the legend, and the topic of outer space. According to tradition, the first grave at the ancestral burial ground of Ana-Beyit, which means "mother's rest," was the grave of Nayman-Ana, who attempted to revive the memory of her "mankurt" son and who perished from his arrow. But before she fell off the camel, mortally wounded, "there fell from her head her white kerchief, which, dropping through the air, turned into a bird and flew away, crying, 'Remember whose child you are! What is your name? Your father is Donenbay! Donenbay, Donenbay!' Since that time, people say, the Donenbay bird has been flying through the night in the Sary-Ozeki."

And now, when rockets are sent up into outer space, with a deafening roar, lighting up the steppe with gigantic Northern Lights, it seems to Yedigey that a white bird has appeared. "The white bird quickly flew alongside the man, shouting to him in the rumble of Doomsday, 'Whose child are you? What is your name? Remember your name! Your father is Donenbay, Donenbay, Donenbay, Donenbay, Donenbay, Donenbay. . .'"

That scene attracted the tenth-graders' special attention.

"This book calls upon contemporaries to 'remember your name.'"

"It would not be a bad idea if, alongside of each of us, a bird like this would fly throughout our life, and before we did anything bad, we would hear, 'Remember whose child you are! What is your name?'"

"In Aytmatov's novel, the topic is the responsibility of every individual for what is occurring around him. The topic of outer space helps us to become aware of how broadly that responsibility has extended. The white bird Donenbay shouts to us, 'Stop, man! Do not do what cannot be corrected! Remember your past! Remember that you bear the responsibility for your future! Remember!'"

"As he rushes out into space, man overcomes the gravitational force of the earth. But it is terrible -- and the writer warns us about this -- if he overcomes the gravitational force of his past, of his history, of his human experience, of his nation. That is why the novel ends with that summons -- remember your name."

One of the readers of KOMSOMOL'SKAYA PRAVDA, in his letter to the newspaper, expressed his lack of understanding: what is this "law of eternity?" "Science has excellently explained that, for man, eternity, immortality do not exist." And

this is how Nodar Dumbadze answered him: "Science denies God, but not human immortality. It is only that we seek it not in some supernatural manifestations, but in human deeds. . . . Man is alive so long as his deed continues, so long as his trees grow, so long as his grandchildren and his children live on earth. . ." I would especially like to emphasize: immortality lies not only in people's deeds. There remains the life that they have lived, the life that today lives with us and in us, that teaches and calls us, that advises us, and warns us. This was well expressed by Dmitriy Shostakovich, who said, "Wordly immortality for the man of the new world is, within people's memory, the living gratitude for an excellent life that has been gloriously lived."

"Man," I read in one of the compositions, "like a growing tree, must have his roots, that go deep into the earth. Remember in Aytmatov's story 'The White Steamship' the discussion between the boy and the soldier driver. The boy is surprised when he learns that the brave fighting man does not know his ancestors back to the seventh generation: 'Grandfather says that if people do not remember their fathers, then they will spoil. . . . Grandfather says that then no one will be ashamed of bad deeds, because children and the children's children will not remember about them. And no one will do any good deeds, because the children will not know about it anyway.' For Aytmatov's heroes, it is fundamentally important that one's ancestors are embodied in their descendants and thus achieve immortality."

Later on, after the appearance of his novel, Aytmatov will say about his hero, "He lives according to that very important law of the people of labor -- strive for peace, strive to get closer to one another. For him that is the law of universal gravitation." And the article itself, from which I took those words, is called "The Law of Universal Gravitation." The "Law of Eternity" is the name of Dumbadze's novel. There is a common feature in this striving by the authors to assert the ethical principles, moral laws, that operate with immutable force. There is a common feature in the essence of these laws -- of human communication, unity, and mutual understanding.

All the bodies are subject to the action of the law of universal gravitation as a physical law. There is no exception here. It is another matter when we speak about a human law, a moral law. Far from everyone experiencing its humanistic effect upon them. That is why such importance is attached to the efforts that are aimed at assuring that the humanistic law of universal gravitation becomes truly the law of eternity.

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STATE SHOULD CONTROL GUIDES AT HISTORICAL MONUMENTS, ACADEMICIAN ARGUES

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[Interview with Corresponding Member of the USSR Academy of Sciences
Valentin Lavrent'yevich Yanin: "Return of the Monument"]

[Text] Correspondents on our magazine's staff directed several questions pertaining to the protection and propagandizing of the monuments of history and culture to the manager of the Novgorod Archeological Expedition of MGU [Moscow State University] and the Institute of Archeology, USSR Academy of Sciences, and the Head of the Department of Archeology, Moscow University, USSR State Prize winner, Corresponding Member of the USSR Academy of Sciences, Valentin Lavrent'yevich Yanin.

[Question] You take active part in the activities of the All-Russian Society for the Preservation of the Monuments of History and Culture. In June 1982 that society's 4th Congress was held in Novgorod. What did that congress provide for improving the preservation and propagandizing of our nation's historical and cultural heritage?

[Answer] In my opinion, the chief impression that I got at the congress (and I was also a participant at the two preceding ones) is, first, its representative nature. Never before has our movement to protect the monuments been so broad or on such a mass scale. At the present time the participants in the movement include labor collectives and kolkhoz chairmen, state figures and writers, performing artists and musicians, cosmonauts and physicians, engineers and teachers. . . . Despite the great variety of their professions, they all proved at the conference to be completely unanimous in their understanding of the Society's tasks, in their understanding of what must be done, and how it should be done, at the present-day stage of this movement.

Secondly, the congress demonstrated very clearly the interrelation of many problems which are being resolved in our country and which outwardly would seem to have nothing in common with the problems of the preservation and propagandizing of monuments of history and culture. In that very diversity of the representatives at the congress one could easily see that today this is not simply a recreational activity, a hobby, that does not have anything to do

with their basic profession. For each of them, their basic profession proves to be linked extremely closely with the job of protecting the monuments of culture.

Let us begin with the representatives of cosmonautics. Twice Hero of the Soviet Union Vitaliy Ivanovich Sevast'yanov, who participated in the work of the congress, is very well aware of the opportunities for photographing not only from outer space, but also from an aircraft -- the opportunities for taking an aerial photographic survey. And he expressed very interesting ideas that pertain to the detection of ancient cultures under the earth.

Putting it another way, he applies his profession, his knowledge, to this job. Another example: for a long time and frequently, I must say regretfully, without any results, we archeologists waged a "war" against economic managers, particularly against construction workers, who not infrequently caused irreparable damage to objects that are valuable for us. But now there are a large number of people engaged in economic work who participated in this congress! And they understand that their production activity can both harm a monument, and possibly preserve it, and not infrequently even help to ascertain better that which is most valuable in it -- statements of that sort were made. They seem to me to be extremely important. I am not even mentioning, for example, the writers, whose very attitude is inseparable from the task of preserving the monuments of antiquity.

In my own experience, in my own work, I have felt the results of this congress: with respect to archeologists, the climate in Novgorod has become even more well-wishing, although, in general, our expedition previously did not have reason to complain about a lack of that climate. During the past 10-15 years the local organizations have taken a very attentive attitude to us. But at the present time this was demonstrated even more so. We were at a discussion with the secretary of the party's oblast committee, and then there was a conference at the CPSU city committee to deal with specific questions -- how best to organize the research of the city's antiquities.

[Question] How did the congress deal with the questions of popularizing these problems, or propagandizing the historic monuments?

[Answer] The very preservation rate of the monuments depends to a very large degree upon propagandizing them. At the same time propaganda also enriches the spiritual world of people, and imbues in them a sense of patriotism, national self-awareness, and internationalism.

The questions of propaganda were raised at the congress in all the statements that were made. And the congress itself was a means of propagandizing our work. One of the very important trends here is the illuminating of the historical and cultural heritage of the time that is close to us, and that was especially emphasized by all the participants. They said that we are devoting much of our attention to the monuments of the Great Patriotic War -- to the graves of those who died, to memorials, etc. -- and stated that the preservation of the monuments that demonstrate our achievements in the building of socialism, in the development of our science and technology, has not yet been very visible. And this is a serious matter. It is incorrect

to understand this as being the need to preserve only the monuments of the past -- one should not forget, for example, the contribution being made by our native science and technology to our Motherland's development and to worldwide scientific thought.

[Question] How do you see the role and importance of the propagandizing of the monuments of culture, especially of antiquity, in the indoctrination of the Soviet citizen?

[Answer] If the propaganda is well organized, it resolves two tasks. One is purely practical -- the person begins to take a more protective attitude toward the property that has been bequeathed to us by our ancestors, will not carve initials or words into them, and will make sure that no one else harms them. And the second task -- and, in fact, I began with that -- propaganda brings a person closer to an understanding of those antiquities, and, consequently, everything new that is discovered here, that is preserved here, becomes part of his spiritual world and enriches everyone. The person becomes richer, more intelligent, a better person. Because this is just the same thing as reading a good book.

The fact of the matter is that, as it develops, human society enriches itself with the creation of various kinds of values, including spiritual and artistic ones, which, moreover, are specific for each historic stage, each period. Sometimes we are asked about our views as to whether the spiritual world of the person in the Middle Ages was richer or poorer than ours. Putting it in other terms, did the person of the Middle Ages think more about abstract matters, did he philosophize or contemplate more than we do, we who live in the era of rapid scientific-technical progress and whose lives are saturated with everyday affairs?

I am convinced that we are undoubtedly spiritually richer than the person of the Middle Ages. But this is only because he did not know the genius of Pushkin or Dostoyevskiy, nor did he know Beethoven, Mozart, etc. Because our understanding of the world and our attitude toward it are the result of a tremendous mass of components that have been created by mankind over the period of many centuries. They include the values that form the spiritual outlook of the modern man, and they also include much that people have not known for a long time -- much that was done by our ancestors and that, it would seem, have disappeared from us without a trace.

Take, for example, ancient architecture, which currently attracts the attention not only of those who are interested in antiquity, but also those who want to live a full spiritual life. Because the full brilliance of its masterpieces was unknown to people both of the Middle Ages and the later ages. That is because those buildings were being constantly modified and reorganized without taking into consideration the original plan of their ancient creators.

And so now the restorers (and restoration work is a very important part of the job of preserving antiquities) are returning to use those structures in their original form. Consequently, much of that which has currently been restored, in essence, has been created anew. In other words, it is both

the heritage of the twelfth century, and also our discovery, a discovery of the twentieth century. With this approach, the very criterion and evaluation of the monument changes somewhat.

Or take ancient icons. They contain the great talents of ancient artists. But, as a rule, our ancestors did not have the proper knowledge about such an icon. Only its creator saw it, and then the work of ancient art was "dressed" in a frame covering most of it. Then it was renewed by ancient restorers, and "touched up," so that it lost 90 percent of what was originally put into it. But now, when the heavy silver frames have been removed and the icon has been completely restored, we obtain that very original that was given as a gift to the people by the artist -- for example, by Andrey Rublev in the fourteenth century. And this also is a discovery: we people of the twentieth century are, in essence, the first persons after the artist himself to see his work since his original design and his work were concealed from people centuries ago.

And that is the situation with regard to many other monuments: new findings in the area of ancient Russian literature are also becoming an organic part of our contemporary world.

Consequently, it is thanks to the work of preserving and restoring monuments that we today are receiving that which was bequeathed to us by History. By preserving and restoring the monuments of the Middle Ages, we not only return to something that has passed. It also returns to us, discovered by the labor of modern scientists and restorers. And that seems to me to be extremely important.

Without a doubt, these discoveries also include the birchbark documents that we find when making excavations in Novgorod. I, for example, perceive each such find as an unbelievable miracle. Because the people who wrote those documents and who received them, the people who, in their correspondence, called one another by name, were already forgotten some 50-70 years after their death -- their grandchildren remembered them almost not at all, their great-grandchildren did not know them at all, and their great-great-grandchildren frequently had not even heard their names. But 500-700 years went by and now we read those names. It is as though we are resurrecting the person. Take, for example, yesterday's document: Yefrem -- of whom, incidentally, there is no mention in written sources -- is a person who has been returned from complete nonexistence. Because nothing was known of him for 200, 300, or even 700 years. Then, suddenly, thanks to a piece of birchbark that has been preserved, he comes to us as though revived -- with his splendid, brilliant words. We see his -- albeit minor, everyday -- complaint, which is linked with one specific day in his life, and that day also comes back to life for us. And that is how it is with the other monuments. Perhaps only ruins now remain of a temple, but the restorers and architects, understanding the laws for organizing the particular building, and on the basis of these ruins, recreate a documentally accurate structure. And now we can see or imagine that which people who lived 200-300 years ago did not see or did not know at all. This too is an achievement of our time, a discovery that enriches the spiritual world of modern man.

For example, the Blagoveshchenskiy Cathedral of the twelfth century in Gorodishche was destroyed as long ago as the fourteenth century: in its place a new church was built, and that church, in its turn, was almost completely destroyed during the Patriotic War. Archeologist M. K. Karger dug up the remains of the very old cathedral and ascertained that it was completely identical to the famous Georgiyevskiy Cathedral at the Yur'yev Monastery. And although that building has not been restored, we can mentally imagine its place in Gorodishche, opposite the Yur'yev Monastery, and can restore that majestic "gate" on the Volkov through which all those who were traveling from the south flowed into Novgorod. These were truly masterpieces of world architecture, because the Georgiyevskiy Cathedral at Yur'yev Monastery, which cathedral has come down to our time intact, and which is a double of the church which has disappeared, is, in my opinion, one of approximately a dozen of the best buildings in the world -- the Parthenon, the Coliseum, the Pantheon, Notre Dame Cathedral, and others.

[Question] What is your attitude to the current fashion of forming collections, for example, of icons, spinning wheels, and other such objects?

[Answer] I think that only our state collections -- and I emphasize the word "only" -- can give a completely comprehensive and true idea of the process of the development of art and culture, or of its details. But many of our museum exhibits were formed at one time and they live today because of collectors: the Tret'yakov Gallery, the very rich collection of Eastern coins in the Historical Museum, the collection of Russian coins that forms the basis of our ideas about the development of numismatics, and icons. In collecting articles for themselves, the collectors had in mind that their collections would become part of the national collection, and would serve to enrich the spiritual world of other persons.

Unfortunately, in our day the face of the collector has changed sharply. Many of them collect only for themselves. And most often these people by no means want to have specialists become acquainted with their collections. In essence, this is individualistic admiration of articles, it is collecting without an socially meaningful goal. It is pernicious also for the objects themselves, because this kind of passion is usually transitory. The collector collects, and then his heirs frequently do not have any interest in the collection, or, conversely, they want to obtain from it the maximum material profit, if the articles are valuable.

And so today also we frequently observe this not too attractive process in the formation of collections. Moreover, in recent time there have been completely intolerable situations, from the point of view of esthetics, with certain collectors. They sometimes arrive at the museum with some valuable object that they themselves do not need very much. But they do not want to donate it or sell it to the state, but only to use it as a barter item, in exchange for something from the state collection that they do need: "I've brought this coin for you to see. I myself don't collect coins like this, although I know that they are rare, but maybe you could give me about ten of the ones that I need."

As for ancient icons and private collections, most of them are unique works of painting. Absolutely unique! That word has only one meaning -- "one of a kind." There is no other copy of it. Consequently, the collecting of these works of art into a single state collection gives one a basis for the development of a science. And if something proves to be extraneous, that leads to the incorrect evaluations of the entire process of the development of creativity. And what does the private collector often do? First of all, he attempts to hide his icon, since (let's be frank about it) most frequently it comes his way along a not completely legal route and he is afraid to show it. Secondly, he resorts to "handicraft" methods of restoring it -- he relies on casual individuals, and that which they do to the icon is not recorded in any official documents. And when such a work of ancient art falls into the hands of specialists, very great difficulties arise: how are they supposed to distinguish between what was added by unskillful restoration and that was originally there? And so certain people, to please their passion, cause undisputable harm to the overall job of preserving the monuments of antiquity.

At one time I read with a large amount of dissatisfaction V. Soloukhin's book "Chernyye doski" [Black Boards], because it contains a direct encouragement -- or, even more, propagandizing -- for this kind of unrestricted collecting of artistic treasures and concealing them within the walls of one's apartment. It is generally known that many such articles are concealed. In addition to harming our knowledge about the past, when they are hidden in this way and the specialists know practically nothing about them, this is yet another large area for their uncontrolled movement. And this deprives a valuable icon of its "identity card": as it finds its way into third, fourth, and fifth hands, it loses its "name," address, etc. The identity card for an ancient icon is very important, because the icon most frequently has a subject that relates it firmly to the place where it was painted. But inasmuch as we currently do not know very much, especially with regard to the old peripheral schools of painting or primitive icon-painting, the loss of the works by such masters is equivalent to the loss of knowledge concerning the development of art in those places.

[Question] Does the level of propagandizing of the monuments of antiquity correspond to the present-day tasks of indoctrinating and forming the new man?

[Answer] I think that it does not completely correspond to those tasks. And this is primarily the sin of us researchers of antiquity, because we all love to engage in scientific work, but, unfortunately, we devote too little attention to the broad popularizing of the results of our research.

And what is the result of this? Instead of specialists who know their job, the people who frequently undertake the propagandizing of monuments are people for whom that topic is not truly accessible. What results is either utter twaddle, which reaches neither the mind nor the heart, or the direct distortion of historical reality.

The propagandizing of the monuments of culture must be very skillfully done -- therein lies the heart of the matter. And the larger the number of serious

scientists who engage in it, the more rapidly it will reach the level of the tasks that confront us.

But take, for example, what happens in any of our ancient cities during the summer, when there is an influx of tourists and there are not enough staff museum tour guides, most of whom are knowledgeable people (after all, they spend all their time in the midst of their material). And so anyone who wants to be a guide can be hired -- and these people include even schoolchildren in the upper classes and university students, who are hurriedly trained and given the responsibility of conducting the tours. And when that happens, one can hear the most improbable things.

Yes, it is precisely during that time, when the number of tourists is greatest, that the tours are led, in most instances, by tour guides who are poorly trained. That's the paradox.

[Question] We have learned that in Novgorod the tourists are served by three different organizations: the museum-reserve, the trade-unions tourist bureau, and Intourist. Do you think that this managing of the important matter of propagandizing the monuments of antiquity is correct?

[Answer] The ideal situation would be if everything were in one pair of hands. But I do not have any idea of how to do this, or whose hands they would be. According to the logic of things, the discussion of the Novgorod monuments is a job that is dear to the heart of the museum-reserve, which has the most highly-skilled, knowledgeable personnel. But it is very difficult for the museum to accommodate this stream of tourists. The fact of the matter is that the museum has one duty -- the main and, one might even say, sacred duty, which is extremely high both for today's mankind and for mankind's future -- the collection, preservation, and scientific treatment of the articles which are exhibited. Unfortunately the museum recently has not had enough manpower, as a result of the tremendous increase in the interest toward monuments of the past, to perform either function, or especially to carry out broad tour activities during the period of the greatest influx of tourists.

Nevertheless the museum workers are the people who have the best training for the conducting of tours. They have an excellent knowledge of the material and the latest achievements of science in their field. Suffice it to state, for example, that we historians and archeologists visit the Novgorod Museum constantly, we conduct joint work with it, we conduct scientific "Fridays" there, etc. But the other organizations that conduct tours of the monuments in the city do not ask us scientists for any help at all. During the 35 years of my work in the Novgorod expedition, not once have I received, or has any of my colleagues received, an invitation from the trade-unions tourist bureau to speak to their methodology specialists or tour guides. And yet I have been invited, for example, to go to Leningrad repeatedly for that purpose -- Leningrad has a tourist bureau that makes excursions, in particular, to Novgorod.

[Question] Who, then, in your opinion, can carry out the overall methodological guidance of the tours of the monuments of antiquity?

[Answer] All this work should be put on a state basis. I think that the USSR Ministry of Culture and the ministries of culture of the union and autonomous republics should take it into their hands. If we have administrations of culture at the oblast executive committees -- organizations which are subordinate both to the ministries of culture and to the Soviet authority in the outlying areas, then, apparently, those administrations should also have a sector or department which is obliged to coordinate the tour activities and direct the methodological work. One of them should be responsible for all of this.

If Novgorod had such a methodological center, it could use both the rich experience of the museum-reserve, and the results of the archeologists' research, to reinforce the trade-unions tourist bureau and to coordinate all this propaganda work.

[Question] Currently a large number of monuments of history and culture are open. However, many of them do not have any displays inside the museum. Frequently the masterpieces of architecture represent only outwardly the achievements of the masters of antiquity. What, in your opinion, are the best ways to use these areas?

[Answer] It is by no means a simple matter. In Novgorod such buildings are used very carefully. That must be noted. But in general the fate of an ancient monument is a tremendous problem. At a congress of the All-Russian Society it was stated very clearly that any restoration of an ancient building has as its goal its practical application also. In other words, even as one begins to carry out the restoration, one should know who will live in the particular building, or the purpose for which it will be used. And if its purpose does not correspond to the rules for operating historic monuments, then the building should not be turned over to those "landlords."

In addition, the intended purpose of the monument is of importance when preparing for its restoration: if it's a museum area, there is one construction plan; if it's a refectory, there's another; etc. Everything must be carefully taken into consideration in advance: not every organization will be suitable for a historical building, not every monument will be suitable for a particular need. In addition, not every monument will prove to be of practical benefit, and that also must be taken into consideration.

But in the final analysis the correct determination of the user is not the whole problem. At the present time in Novgorod certain restored religious buildings are being used as warehouses, without causing any harm to the areas. However, tourists are not allowed to enter there. Probably most of those buildings should be adapted for use as museums, but that will require their substantial reorganization -- heat, light, air conditioners, etc. And sometimes that simply cannot be done, because of the definite, specific conditions that are necessary for the preservation of the particular monument.

I think that this problem should be resolved on an individual basis each time. And the very process of adapting the monuments for practical needs must be gradual -- one should not decide suddenly, one fine day, to evict all the

warehouses from them and to begin using for other purposes. I know that in the Novgorod Museum-Reserve there exists a plan for specifically this kind of assimilation of the restored monuments.

Take, for example, one of the churches, which is currently occupied by a warehouse. They propose to use it as an area for an exhibition on the history of trade. And in one of the churches in Yaroslavovo Dvorishche it would be a good idea to organize an exhibition on the history of the *veche* [ancient Russian assembly] republic. Of course, it is better to use the monuments in this way, than for everyday purposes. But, for the time being, it is necessary to keep a careful watch to see that, in this instance, their preservation is carried out with sufficient efficiency, and that the outer architecture serves the cause of propaganda.

As for concert halls in cultural buildings, it is an extremely simple thing to use them for these purposes in the major cities -- for example, in Riga, inasmuch as in that city practically every one of the numerous tourists who come here and many of the local residents attend organ music concerts. In Novgorod it is planned, at some time in the future, to adapt the Znamenskij Cathedral for use as a concert hall. I cannot particularly imagine any practical benefit from this undertaking: in the wintertime you cannot organize daytime concerts there -- there will be very small audiences. It would be a good idea to arrange concerts of ancient Russian music here, but often that cannot be done either. Consequently, the hall will be empty a large part of the year. But it is absolutely necessary to operate an ancient building. And so what happens is that, conceptually it's a good idea, but practically it involves a large number of difficulties.

As for concerts of ancient Russian music in Novgorod, they used to be given, and they also are given now. At one time, when A. A. Yurlov was alive, he would bring his choir here (music festivals are held here once a year). At the Sophia Cathedral they sang both ancient music and the music of Sviridov -- the programs were selected with a large amount of taste and they attracted many music lovers. But three or four such concerts were completely sufficient. And if they are given in the city once a week, I am convinced that they will be given in an empty concert hall. I personally, for example, am not ready each week to listen to music like this, which is so complicated and which requires a large amount of emotional tension.

[Question] What does archeology provide for the propagandizing of the historical and cultural heritage of the nation?

[Answer] If one speaks about Novgorod archeology -- and I am directly occupied specifically in that -- it provides a very great deal, since it changes our ideas about the history of the city. For example, if one considers the political and economic history of Novgorod, today only the excavations are providing us with something that is new. However, it is not only in this sphere. The most valuable part of the cultural heritage of the ancient Novgorodites in its artistic form -- which, incidentally, is the form that particularly attracts the tourists -- has also been found in the process of excavations.

One can say that, thanks to the excavations in Novgorod, we have discovered a very diverse world, a world which penetrated at one time into the most diverse

spheres of life -- a world of previously unknown esthetic values. Because people used to say about Novgorod culture, when comparing it with ancient Vladimir: in the north, the only things that Vladimir-Suzdal' Rus' left to us are the vibrant examples of ancient Russian art -- the churches of Yur'yev-Pol'skiy, Pokrova na Nerli, and other such monuments. Those treasures include stonemasonry: in the stone, flowers bloom, wild animals walk in single file over the walls, etc. All this is very pretty and optimistic. But the Novgorod church is stern, without any decorations. It stands there like a bastion. And why? Because -- so people say -- the people in Opol'ye rejoiced in the sun, but here the peasants lived in the midst of the swamps, caught fish on fog-bound lakes, and were gloomy.

But the excavations showed that that stern peasant decorated everything -- literally everything -- in wood. The Vladimirite also did a lot of work in wood, but there the wood is not preserved as well as it is here. In Vladimir the wood has not survived to our day, but here it has. The archeological findings -- wooden articles, carved door jambs and window frames, columns, spoons, combs, etc. -- we have seen all these articles completely covered with carving and ornamentation. And the motifs in the ornamentation are the same as in Vladimir -- they are all-Russian.

As for stonemasonry, in the area around Novgorod there simply wasn't any dense limestone like that which they had in Vladimir. All they had here was crumbly shell rock, which cannot be carved -- it crumbles. Even now, in a few places, one can see the uneven walls of ancient churches -- they were made of shell rock, which at times could not be hewn smoothly, much less carved. Putting it another way, the archeological findings in Novgorod helped us to understand: the splendid temples, and the fresco paintings inside them, are not flowers that miraculously sprang up in a desert. All these ancient masterpieces have deep roots -- a folk tradition that is impressed in the wood. It was all-Russian property.

Thus, the archeological excavations opened up for us the very rich spiritual world of the ancient people of Novgorod. And I think that that world is already becoming the property of Soviet citizens, becoming an organic part of our spiritual world, and considerably enriching it, as, in general, does the entire historical and cultural heritage of the nation.

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5075
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NATIONAL

CITIZENS CRITICIZED FOR NOT REPORTING CRIMES

Moscow PRAVDA in Russian 3 Feb 83 p 6

[Article by G. Filimonov, chairman of the Rostov Oblast court, Rostov-na-Donu: "Not an Outside Observer"]

[Text] The crime was not discovered immediately, not from a fresh trail. A great deal of work had been done by the criminal investigation department, the investigators, and the procurator. They had literally restored the tragic picture fragment by fragment. . . .

At the same time, there had been a witness in front of whose eyes a person had died at the hands of the murderer. But Oleg Peshkov, a young worker at "Azovkhologremflot," did not go to the militia, but home. He told his parents everything. "You did not see anything, and there is nothing for you to report," the father, A. Peshkov, a worker at the Taganrog Metallurgical Plant, decided for his son. His mother nodded in agreement. And what about Oleg? He submissively agreed. He remained silent when militia workers went from house to house and asked if anyone had seen suspicious-looking people. And he remained silent when the local radio appealed to possible eye-witnesses to respond.

Nevertheless, the criminal was arrested. But not only he sat in the defendant's dock. Criminal proceedings were also brought against O. Peshkov. His parents had taught their son a poor moral lesson.

There are various reasons that impel people to silence. Most often indifference is at the basis. An unwillingness to "get involved." The forgetting of one's civic duty. This is also a position. A cowardly, philistine one which professes the principle: "It's not my business." And there is another position--an honest, courageous one which is worthy of respect, in which a person is conscious of the fact that he cannot remain uninvolved if a crime has taken place before his eyes.

Here, for example, is how two people behaved under the very same circumstances. One evening, in the suburb of Kamensk, not far from the bus stop, the bus driver S. Kolbasin heard shouts and saw that two men were beating up another. With indifference, he hurried on. He did not even report what was happening to the State Motor Vehicle Inspectorate posts past which he was travelling.

Only at midnight the soldier I. Shvechikov who had come home on leave accidentally came upon the victim. He ran to him and tried to restore him to consciousness. Then he ran to look for the nearest State Motor Vehicle Inspectorate post. He returned to the scene of the happening together with militia workers. And he stayed there as long as he was needed. The criminals were arrested and received their just punishment.

At that time the oblast court sent a court report to the enterprise where Kolbasin worked. And a letter of thanks went to the unit in which Shvechikov served.

Indifference to the fate of another person and to the interests of legality always engenders lies, criminal negligence, and abuses, and frequently leads to complicity in crimes.

For quite a long time a group of inspectors and mechanics committed thefts from railroad cars at the Bataysk Station. Moreover, they frequently acted during the day, during working hours. They hid what they had stolen in work buildings, and then they took it home. Rugs, wadded blankets, rolls of fabrics, fur jackets, batteries.

It would seem hardly impossible for those around them not to see this. But . . . "no one saw anything." When questioned as a witness, the Deputy Chief of the car depot A. Chayka said:

"We were not silent. I warned the defendants not to come to work with big bags. . . ." That was his entire struggle. So that witnesses differ from one another. Sometimes they will conduct themselves as outside and indifferent observers. And if this is an official--crooks and scoundrels have a free life around him. Such a leader does not justify his appointment. Voluntarily or involuntarily, he betrays the interests of society and of the state. And every citizen should remember these people.

An emergency was discussed in two workers' collectives--the Rostov Freight Motor Vehicle Transport Enterprise, and one of the subdivisions of the related Leningrad Association: during a shipment from Rostov to Leningrad several tons of freight had been lost. They had been stolen by the driver A. Markin. The signatures in all of the documents certified that the freight had been delivered in full. But no one had checked to see if this was true or not. And the thief had counted upon the negligence of the officials.

Inertia and irresponsibility frequently engender conditions for the most diverse types of crime.

M. Bryleva, a technician at the Rostov "PromstroyNIIproyekt," sold women's toiletry articles in her institute which had been supplied to her by the speculator T. Goncharova at three times their normal cost. She had a lively trade. And no one was upset, no one took hold of these speculators. It turns out that they themselves had created the conditions for the crime.

A similar position was taken by certain teachers at the "Rostsel'mash" higher technical educational institution-plant. The rector of this educational institution, P. Ryl'kov, was recently caught accepting bribes. For a certain remuneration applicants came under his care: his subordinates were instructed to provide the bribe givers with a "passing grade" at the entrance examinations. And the teachers did so. One of them, seeing that an applicant who had been recommended by the rector "was drowning," herself wrote his essay. The applicant only had to rewrite it--and he had the grade he needed, as they say, in his hat. The teacher was asked why she had done this.

"But how could I do otherwise," the reply followed. "It is not customary to dispute the instructions of the leadership." (?!)

This sentence is permeated by falsehood and insincerity. It is no more than a screen for "cleansing" the conscience. What if it was ordered that people be admitted to a VUZ without examinations at all? Bribery is a repulsive crime. It is a challenge to our way of life and to our morality. It causes enormous moral damage to the education of people, especially the youth. The oblast's law and order agencies have strengthened their struggle against this dangerous crime. It could be even more successful if certain officials took a more active position, not the kind taken by the above-mentioned workers of the higher technical educational institution-plant. They turned out to be outside observers where it was necessary to act. And they even helped the bribe-taker.

It is impossible to struggle against crime without discovering the reasons and conditions which foster it. During investigations and court proceedings the workers of our law enforcement agencies try to get to the bottom of this. Discussions in labor collectives of law infractions have become a practice. Representations by the investigatory agencies, court reports from the courts, and information from militia workers and from those of the procurator's office play a large educational role at these meetings. This sharpens a feeling of social protest in people against those who trample upon the laws, and cultivates an intolerance toward cases of violations of the norms of our morality and laws.

But it still happens, unfortunately, that collectives themselves become indifferent witnesses to outrages. Not only that, they take the role of defenders, when it is not necessary to defend, but to condemn. I will cite some examples from court practice which can serve as a measure of the moral health of one or another collective and of their ability to adopt educational functions. Here are some facts regarding Neklinovskiy Rayon. There is a repair and construction sector of the Matveyevo-Kurgan Repair and Construction Administration. Two of its workers got drunk and beat up a person. The latter had to be sent to a hospital. And what happened? The collective selected not a public accuser for participation in the judicial process, but a defender.

A worker from the local raypo Polukhin conducted himself in a brutal way in his family, and used his fists. He appeared before a court for his behavior. And again it was a defender who spoke for the collective.

The collective of the Neklinovskiy "Rostolkolkhozstroy" Construction and Installation Administration also put forward a defender when the chauffeur Zaytsev had criminal proceedings brought against him. Zaytsev, in a drunken state, drove off a car and ran over a person. He did not give him any help, and hid in a cowardly manner. What kind of moral right did the collective have in protecting the criminal?

Our rights and obligations, and our civic duty are concrete concepts. They have to impel us to action for the sake of the defense of truth, honor, conscience, and legality. I deliberately cited examples in which this duty was not carried out. To show that we still have things to fight against. And this has to be done with increasing persistence.

2959
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NATIONAL

FUNCTIONS OF COMRADES' COURTS DETAILED

Moscow PRAVDA in Russian 7 Feb 83 p 3

[Article by I. Grankin, candidate in juridical sciences: "To the Court of Comrades"]

[Text] "Describe the functions of the comradely courts."
(From a letter by G. Verchenko, Irkutsk).

Comradely courts are created, as a rule, by labor collectives consisting of no less than 50 people. Their creation on kolkhozes, in houses serviced by housing offices, in rural populated points, and in settlements requires the agreement of the ispolkoms of the local Soviets. These courts are elected for two years.

The range of cases which these courts examine is very broad. First of all, violations of labor discipline, an unconscious attitude toward work, and a failure to comply with labor protection demands. In our everyday life some people drink on the streets, in courtyards and entryways, at stadiums, and in squares and parks and appear there in an unsober state. Their actions are also subject to examination by the comradely courts. The jurisdiction of the comradely courts also includes the examination of cases of petty hooliganism, of the first commission of a petty theft of state or public property, and of small-scale speculation. However, materials of this kind are received by them from the internal affairs agencies, procurators' offices, and the courts. But after informing the procurator's office, the administration also has the right to hand over cases concerning the petty theft of state or public property to comradely courts. The comradely courts also examine cases concerning insult and slander.

Court sessions are held during non-working time. The place and time of a session is announced in advance. An issue is examined by not less than three members of the court. A court can oblige a guilty party to make a public apology to his victim or to a collective, can announce a public reprimand, or can impose a monetary fine.

When necessary, a comradely court can raise the question with the director of an enterprise or institution of transferring a worker guilty of labor discipline violations to a lower paying job or to a lower position. Employing one of its

measures of public influence, a court may raise the question of depriving a guilty party of his remuneration for annual work results or his discounted authorization to a rest home or sanitorium, and can also change his place in a line for housing space.

A decision by a comradely court can be appealed at the trade union committee or ispolkom of a local soviet.

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NATIONAL

'PRAVDA' VIEWS EDUCATION OF YOUNG ARTISTS

PM210905 Moscow PRAVDA in Russian 13 Mar 83 p 1

[Editorial: "Young Talents"]

[Excerpts] In any sphere of artistic creation--be it literature or the cinema, music or painting, theater or light entertainment--the confident voices of young talents can now be heard, making their way in the arts side by side with recognized masters. The living continuity of its generations, the indestructibility of the ideological and moral bonds linking them, the inheritance and enrichment of classical traditions are a natural law of the development of Soviet multinational culture. In our country, where talent is viewed as national property, concern for raising the next creative generation has become a matter of state importance.

Party congress decisions, the CPSU Central Committee resolution "On Work With Creative Youth" and subsequent party documents on questions pertaining to literature and the arts contain an extensive program of improvements to the whole system of professional training and ideological and political tempering of the rising generation of artistic intelligentsia bearing in mind the demands of the times and urgent tasks in cultural building.

It is very important that young people are constantly surrounded by a creative atmosphere in which good will is combined with an exacting attitude and high principle-mindedness, an atmosphere which protects them against deviating into shallow topics and naturalistic portrayals of morals and manners of which, unfortunately, writers starting up are still often guilty. A young artist shut away in a circle of "narrow-sphere" interests and isolated from the real life of the people and its vital problems deliberately restricts the possibilities for manifesting the whole force of his talent and dooms it to wasting away.

The traditional all-union conferences and seminars of literary and cinematographic youth, creative conferences on directors' debuts, and the arts festivals "Young People for Young People" are called upon to play a more effective role in widening the life and esthetic outlook of young people and in increasing the social content of their creation. It is useful to involve young artists, critics and art historians more actively in preparing and discussing major exhibitions. And, naturally, in all cases an

individual approach to each talented personality is called for. A person entering the field of literature and the arts needs the help of an order colleague in the profession who is ready to support an interesting discovery and warn against misguided enthusiasm and mistakes.

Each art genre has its own conditions for the formation of the artist's personality, the growth and maturing of his talent. For instance, organizational work by the editorial boards of literary journals and newspapers is important for actively involving writers, poets and publicists in work on topical issues of the day. Field trips and the preparation of material in response to editorial assignments represent a serious school of life and professional skill for literary workers who are starting up. A theater actor or director, as a rule, takes his first steps in a collective with already existing traditions. Naturally, their formation proceeds more successfully where the management, artistic councils and party organizations pay attention to maintaining a good moral atmosphere within the ensemble, combat manifestations of prima donna behavior and egoism and other infringements of ethics; where young actors are allowed to debut in current repertoire shows and given major parts in new productions.

Creative unions, cultural bodies and leaders of arts collectives are called upon to take care that young people's question follows the channel of traditions of high civic awareness marked by partymindedness and popular spirit, that they devote their talent and energy to topics echoing great social concerns, to the study and interpretation of the problems discussed at the 26th party congress and in the report "60 Years of the USSR" by Comrade Yu. V. Andropov, general secretary of the CPSU Central Committee.

Questions pertaining to the professional growth of young workers in literature and the arts and to their ideological and political tempering must be constantly in the focus of attention of party committees. It is important to brief creative workers in good time on questions of the USSR's domestic and foreign policy and on topical problems of the ideological struggle on the international arena. The strength of party leadership lies in the ability to inspire the artist with the noble task of service to the people, to turn him into a committed and active participant in communist building.

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NATIONAL

'ZHURNALIST' EDITOR URGES PRESS SUPPORT FOR LAW, DISCIPLINE

Moscow ZHURNALIST in Russian No 2, Feb 83 (signed to press 10 Jan 83) pp 21-23

[Article by Vladimir Zhidkov, under the rubric "Editor's Diary": "The Law Is the Law"]

[Text] Production, financial, and plan discipline. This is a subject in the plant and regional press and in the oblast and central newspapers. Questions of discipline occupy a large place in periodical journals and in television and radio programs.

We must say that problems of socialist discipline have always been a focus of attention for the Soviet press and many people working with mass information and propaganda media. But these problems have usually been posed on the ethical level, saying that it is not good to violate discipline. The press has shamed those who cut work, self-seekers, drunks, and thieves. The critics have appealed to the best human feelings of those they criticize and threatened that "the ground will burn" beneath those who commit misdeeds.

But it seems as if the people being criticized did not hear the fiery accusations. Apparently the essence of the criticism did not really reach many of them. Inveterate petty thieves and work truants have thus become people who have lost their civil conscience.

In short, what has happened with criticism of violators of discipline is exactly like in Krylov's fable: "The cat listened, and kept eating!"

Very rarely have journalists written about applying stricter measures to violators of discipline. Needless to say, one must not underestimate the enormous force of public opinion and its indoctrinating effect on shaping a person, on his behavior. The press, radio, and television will continue to make broad use of moving words of propaganda in the fight against many shortcomings in the life of Soviet society. But it is naive to hope that we can get at all violators of the norms of socialist communal life with satirical statements, to say nothing of reproaches.

Under these conditions it is very important to demonstrate an implacable struggle in labor collectives against poor and lazy workers, those who steal public property, and drunkards not only with the force of persuasion, but also with the weight of coercion in conformity with existing law. This is also an

effective method of indoctrination. As experience shows, without it not a single social problem can be resolved.

And the timidity of authors who forget that the state has laws to punish those who commit offenses causes nothing but perplexity. Note: they speak of punishment when other methods of influence do not help. Sometimes it is completely out of place to repeat over and over the fundamentally true observation that Soviet society is made strong by its consciousness that our people are good. That is, except for Sidorov ... He had to be brought to trial, the author says as if apologizing.

It seems that such stereotyped approaches are the result of a professional weakness of the sociopolitical author. It is hardly necessary to talk about the whole society instead of a concrete, impartial discussion of those who are indifferent to public interests, who harm the Soviet people in their great and difficult work. The laws are laws and all the citizens of the country must carry them out. They are designed to protect the interests of society and to punish and constrain those who have committed offenses. In such a situation connivance also inflicts harm on the life of society and the well-being of the people.

Here is one example.

The problems of collaboration in industry, of timely, good-quality cooperative deliveries to associated enterprises, are posed vividly in our press. Often there are reproaches and harsh critical words addressed to the economic managers who breach collaboration obligations.

And again, usually the published materials amount to nothing more than a reproach: how bad, how shameful for the suppliers to let down their comrades! Again, it is only moral precepts that are considered the main part of the problem.

But after all, there is a law under which an unconscientious supplier is punished; with the help of the state arbitration service fines are imposed on offenders and the collective that has suffered losses is reimbursed. But does the press talk about this practice very often? Sometimes a newspaper will run a black list of unconscientious suppliers day after day, giving out "critical signals" in issue after issue, but matters go no further.

This practice confuses readers. What is going on here, they ask in perplexity. There are more and more offenders, but it seems that they are not being brought to justice.

And how can we help recalling again here that laws are laws: they must be disseminated and explained; they must be applied; people must obey them.

Sometimes, unfortunately, people do not simply forget this. One of the central newspapers recently published an interesting essay containing conclusions from experience in the campaign to strengthen labor discipline at an industrial enterprise. The author stated his ideas in a meandering, disconnected way, plainly

counting on parallel thinking by the readers. The subject was methods of moral, economic, and disciplinary influence on undiligent workers and violators of labor discipline. Then suddenly the author said, "We must rely on the law, but I believe that our main judge is our conscience."

What is this? A misprint? How could the author conceive of opposing our laws to conscience? Won't the conscience accept the laws established in society? What kind of conscience is this and what are the moral foundations of the individual whose conscience will not accept the laws that regulate relations among people in our society? The most interesting thing is that this author is fighting for labor, plan, and production discipline in the name of protecting the interests of the society whose laws, for some reason, were subjected to doubt and contrasted with the conscience of the working person a few lines later.

It seems to me that such an odd case is an echo of the disputes that were quite widespread just recently concerning the "spirit" and "letter" of the law. It appears that the journalistic milieu still has not gotten rid of people who believe in the possibility of carrying out the laws adopted in our state and our society by observing only the "spirit" of the law while violating its "letter." It is perfectly clear that this scholastic debate leads to the justification of illegality and to disciplinary and legal instability in society.

The lenient attitude toward laws and legal order, and frequently also concealed, possibly even unconscious, calls to deviate from the letter of the law — which are contained in newspaper and journal publications — have serious consequences in practice and affect the behavior of concrete people. Illegal structures at kolkhozes and sovkhozes, false reporting and selling low-quality products at industrial enterprises are usually explained by concern for the "general welfare," for raising the well-being of a group of workers or of the entire collective and, no matter how strange it may seem, in the opinion of the offenders official instructions, statutes, and the law were thwarting these noble aspirations.

And only after a court hearing on this practice or review at the highest level does it become clear that the interests of the state, the working people, and the labor collectives could only have been protected by operating in conformity with laws, statutes, and official instructions. And legal offenses "in the name of common interests" cover up either abuses by specific managers or their professional inability to perform the duties assigned to them.

That is the harm in the deeply mistaken, even though sincere, journalistic enthusiasm in the case, for example, of an enterprising manager who grabbed something there, received something illegally here, violated financial discipline, but led the plant, sovkhоз, or kolkhoz to certain successes. To support the illegal activities of such an "enterprising director" means to encourage lawlessness in other managers and members of society. And the point is not simply that the one who "grabbed something there" used money and material-technical resources designated for other collectives, enterprises, or farms and thereby consigned them to failure to fulfill plans or obligations. The unsatisfactory work of those who were "bypassed" is reflected in the interests of society as a whole, and the success of one collective could not compensate for the loss inflicted by the failures of others.

Propaganda for the enterprising approach at cross purposes with the law develops the private enterprise philosophy in general: take what you can, and the end justifies the means. It is common knowledge that illegal activity supposedly in defense of public interests usually leads people to abuses in the name of personal interests and often to serious legal offenses.

Incidentally, the decisions and actions of administrators often violate legality "as an exception." Material and financial resources granted to managers for legal satisfaction of the needs of workers who have a right to benefits are, experience shows, often used for other purposes and give rise to official abuses. Many critical articles in our press exposing the deeds of unscrupulous administrators indicate this. It seems to me that journalists should be as thoughtful as possible in their appeals to satisfy the needs of people and collectives beyond the level envisioned by plans, estimates, and norms. It is wise not to defend the duty of someone to satisfy someone's complaint immediately, but rather to look into the reasons for the blind work of those who are expected to foresee such requests in advance. It seems to me that only exceptional circumstances should give rise to needs which are met on an exceptional basis. Otherwise the exception to everyday practice generates flagrant violation of the law and abuse of exceptional law.

There is another aspect to this question. The fight against "literalism" and praise in the press for people's actions taken "despite official instructions" (this often sounds like a call to fight against bureaucracy or formalism) could not fail to have an effect on people's attitude toward technological instructions and specifications, professional duties and norms, and the recommendations of specialists in industrial and agricultural production.

Despite instructions they increased the number of cycles of the machine tool, increased the seed planting rate, or reduced smelting time — practically every issue of some newspapers contains words such as these, painting a vivid picture of the labor life of production collectives. But can we endorse, let alone propagandize, such lack of production discipline? Certainly the action of a worker described in this way cannot be called anything but lack of professional discipline. Does the author who writes such things know, for example, what effect the intensified regime will have on the work of the machine tool or motor in the future? Won't it cause the equipment to wear out ahead of schedule? Is this justified economically and technologically? Did the journalist think what effect the greater density of plants would have on the yield of the field and the quality of the harvest? Similar questions also arise concerning stepped-up smelting and other cases of work "contrary to official instructions."

So now, the reader of these lines will say in surprise, does this mean that we should not write about the affairs of production leaders who are not satisfied by traditional technological norms and thus promote technical progress? We must write about them, and we must support innovators! But we should also remember that the true, technically and technologically intelligent innovation is not accomplished every day and is by no means accomplished by every worker, even the conscientious ones. We should discuss this innovation in great detail: what new norms the innovator will adopt, how this is substantiated, and how it correlates with the requirements of the traditional technology. It is very important to persuade the reader that the innovation, while not lowering product

quality (indeed, often raising it), increases labor productivity, refines technology, and does not raise (but most frequently lowers) the cost of production. And the reader will understand that the innovators about whom the newspaper is writing did not do it "contrary to instruction," but in fact created a new, more demanding work norm, a new, more progressive technology. It was approved by the technological services of the enterprise. It is very important to convince the reader that the production leader or innovator is not some kind of disrupter of technological practices at the enterprise, but rather a technically intelligent and conscious participant in improving the production process.

There is another thing that should not be forgotten. All truly promising, valuable innovations which have been broadly disseminated have, without exception, been developed by leading workers in close cooperation and with the comprehensive technical and organizational help of specialists, engineering-technical personnel, and scientists. It is perfectly obvious that contemporary production cannot be improved and moved forward relying only on the record-setting achievements of production leaders who accomplish the best results thanks to their personal capabilities, special physical qualities, advantageous working conditions not available to others, and specific technology that arose in connection with the use of more efficient equipment and better raw and processed materials. And it is to the credit of a manager at any level if he used the material and labor resources envisioned by the plan in a skillful, purposeful, truly scientific manner and as a result the collective came together and thus began working regularly on a level of higher quality and productivity. But the hero in the press is often only the engineer, technician, or agricultural specialist who directly rejects an existing practice, because he is "creatively gifted," because he is a "broad thinker."

All this may be true, but this kind of creative inspiration is the province of only a few people. After all, while the searcher is experimenting, creating, selecting alternatives, and working out the new system or technology, thousands and millions of his colleagues, working in a technologically and technically intelligent, conscientious manner, are doing the ordinary traditional work which creates the foundation for any creativity and searching and is the material foundation of the life of society.

The press plainly owes something to rank-and-file workers who know their business well and perform it diligently and honestly and to the engineers, agronomists, animal specialists, and degree-holding employees in many other specializations whose labor is sometimes for some reason underestimated or even depreciated.

Our newspaper and journal pages and television and radio programs should have a place for the kolkhoz chairman or sovkhoz director who with his collective worked and achieved success thanks to skillful use of available labor and material resources and business-like organization of labor and all production processes. In short, this is a manager who did not "grab things," was not "clever," but did everything according to the law, not at the expense of others.

In this connection it is relevant to recall the arguments of those authors who paint vivid descriptions of their heroes' struggles against difficulties. These writers are amazingly gullible in accepting the explanations of certain managers that breakdowns in plans are caused by objective factors or, in any case, factors outside their control. But if we think about the situation it becomes clear that

journalists should have been writing about something else. In reality, the shop did not receive enough raw material. It was people, workers who did not provide it. What was the reason? Not enough assembly components were delivered. Again there is a concrete address: what happened with the associated workers? All causes could be clarified and evaluated correctly, from a state point of view. If we were to follow this chain it would be clear that in one case planners so-and-so were at fault, while in a second case certain poor production organizers in the shop or at the enterprise were to blame, and in a third place flagrant violations of the schedule of transportation work by so-and-so, and so on.

Unfortunately, the objective causes of shortcomings in work usually arise from low qualifications or an unconscientious attitude toward labor, technology, and personal duties on the part of specific people. This should be talked about out loud, with publicity and proof. Then the press will fulfill its role of collective organizer and controller of public legal order.

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CSO: 1800/844

NATIONAL

AFANAS'YEV ON LIMITATIONS OF SOCIAL MODELING

[Editorial Report] Moscow OБSHCHESTVENNYYE NAUKI in Russian No 2, Mar-Apr 83 (signed to press 18 Feb 83) pages 50-62 carries a 7200-word article titled "Modeling as a Method of Studying Social Systems" by Viktor Afanas'yev. The article describes the nature of models for the study of society, suggests their utility for the conducting of experiments "on paper," and argues that those using them must be aware of their limitations. Models are always more or less an abstraction and therefore may not correspond to all aspects of reality.

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VALOVOY NOVEL CHRONICLES RECENT SOVIET ECONOMIC DEBATES

[Editorial Report] Moscow NASH SOVREMENNIK in Russian No 2, Feb 83 (signed to press 7 Feb 83) pages 135-157 carries the 20,000-word concluding section of the "economic story" "The Search" by Dmitriy Valovoy. Earlier sections of this fictional discussion of Soviet economic debates since World War II were carried in the March, April and July 1982 issues of NASH SOVREMENNIK. The final section is called "Munchausen in Holland" and focuses on economic debates of the 1960's. In the course of the story, various characters give long speeches for and against a variety of economic theories and policies. Among the most important observations contained in this chapter are:

Valovoy writes that "net normative output must be thoroughly 'purified.' Primarily the prices for all manufactured goods must be scientifically based, i.e. they must completely compensate the enterprise for its costs as well as yield a profit. But in order to make the profit real, we must set net income percentages not according to total costs, as we do now, but rather according to the labor costs incurred. In addition, I believe that this percentage--at least in an economic sector--must be fixed. Then all manufactured goods will be equally profitable to produce and will yield a real profit." [p 139]

He refers to wages as follows: "The scientific basis for establishing wages is the amount of labor required to produce the manufactured goods." [p 140] "--Where does the term net normative output come from?" "--To be sure, this standard consists of labor costs, including the [technical] complexity of the manufactured good as well as a profit. And it's very simple to fix

wages this way. We can multiply the number of all manufactured goods by the cost of labor for every good, and we'd get the unknown quantity. Then the amount of labor divided equally among spare parts, freight cars and dump trucks will yield an identical amount of net output, wages and profit..." [p 140]

And Valovoy's character Terrence asks: "Why did Russia formerly export agricultural products, but now purchases them?" The character Vasil'yev responds that such prerevolutionary sales did not in fact represent an actual surplus, since the Russian peasants still remained hungry. He also claims that, despite its much publicized agricultural successes, the United States still has hungry citizens. He further notes that the Soviet Union suffers from a severe climatic handicap, but nevertheless hunger in the Soviet Union is a thing of the past.

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WESTERN, SOVIET WRITERS 'SLIGHT' ROLE OF WORKERS IN FORMATION OF USSR

[Editorial Report] Moscow RABOCHIY KLASS I SOVREMENNY MIR in Russian No 6, November-December 1982 (signed to press 10 November 1982) pages 37-43 carries a 6,000 word article titled "The Working Class and the Formation of the USSR" by V. Z. Drobizhev. The article suggests that the role of workers in the formation of the USSR has been slighted in both Western and Soviet historiography and reviews several recent Soviet works on this topic.

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CSO: 1807/180

REGIONAL

WORKERS' LETTERS, PUBLIC OPINION DISCUSSED

Baku BAKINSKIY RABOCHIY in Russian 15 Feb 83 p 2

[Article by Z. Kasumov, candidate of juridical science, department chief at Institute of Philosophy and Law of the Azerbaijan SSR Academy of Sciences, and B. Trepentin, candidate of juridical sciences, department chief of Sector of Scientific Information for Social Sciences of Azerbaijan SSR Academy of Sciences: "Workers' Letters--Expression of Public Opinion"]

[Text] Dear Editors:

We know that there was adopted on 12 April 1968 the Ukase of the USSR Supreme Soviet: "On the Manner of Examining Proposals, Petitions and Complaints of Citizens." I would like to find out if this Ukase envisages accountability for executives who violate § 5, which forbids sending citizens' complaints to those officials whose actions are the source of complaints.

Baku

I. Ravichev

The political discussion published today provides an answer to this and a number of other questions pertaining to letters of workers.

Every day letters of workers are received by party, soviet and economic organs, various public organizations, editorial boards and other mass information media. They bear with them the voice of the people and attest to the high level of political activity of the Soviet people and of their deep interest in the successful solution of problems of economic and social development and improvement of the operation of the state apparatus aimed at the struggle against bureaucracy and red tape, strengthening of socialist legality, labor and production discipline.

Workers' letters are an important form of expression of public opinion, the study of which our party and the Soviet state pay much attention to. Considering them as one of the most effective means of strengthening the ties of the Communist Party and the Soviet power with the broad working masses, V.I. Lenin called the letters real human documents and demanded their careful study and an attentive and thoughtful attitude toward each appeal of citizens.

V.I. Lenin relentlessly called for putting a stop to any manifestations of red tape and bureaucracy and violations of the rights of citizens in the study of letters and petitions of workers and for keeping in mind that most of them are permeated with genuine concern for improvement of the operation of Soviet institutions and aimed at the eradication of mismanagement, abuses and other such phenomena, pointing out that such appeals "... have a serious meaning and produce serious results."

Guided by Lenin's demands, the Communist Party has raised work with letters of workers to the level of one of the most important spheres of party work. Major attention to this matter was paid at the 25th and 26th party congresses and in a number of decrees of the CPSU Central Committee aimed at improving work connected with the examination of letters and organization of reception of workers.

A new and striking display of the Communist Party's Leninist concern for the Soviet man and of deep respect for public opinion was the decisions of the November (1982) Plenum of the CPSU Central Committee and the examination at a meeting of Politburo of the CPSU Central Committee of the question of workers' letters received of late by the CPSU Central Committee and the Presidium of the USSR Supreme Soviet.

The Politburo of the Central Committee of the party has noted that letters of workers express unanimous support of the foreign and domestic policy of the CPSU by the broad masses and their determination to apply all energies for implementation of the tasks of economic, social and cultural development of the country and a deep understanding of economic problems as well as the desire to use more fully existing reserves and resources of our economy.

Major interest is also expressed in the affairs of society and the state in those letters of citizens which cite facts showing that in a number of places necessary measures have still not been taken in regard to persons committing mismanagement, glossing over flaws and failures, improper text insertions and waste. Notifications of workers on the need of intensifying the struggle against violations of public order, thefts of socialist property rightly raise questions of the need of strict observance of the demands of the party and the government for strengthening of state, labor and production discipline and active application to their violators of measures of legal and public action.

The Politburo of the CPSU Central Committee pointed out the major importance in the matter of further development of Leninist principles of democracy of a responsible, genuine party attitude to workers' letters and proposals. The idea of this is that each appeal of citizens be examined as to its facts and the necessary measures be implemented systematically and determinedly for the resolution of the raised questions.

Socialist democracy not only grants to citizens the right to actively participate in the administration of the state but also provides legal guarantees for the realization of these rights through the issue of laws and other norms of law. One such legal guarantee of the constitutional rights of Soviet people is the well-known Ukase of the Presidium of the USSR Supreme Soviet of

12 April 1968 "On the Manner of Examining Proposals, Petitions and Complaints of Citizens." This all-union normative act comprehensively regulates questions of organization of work relating to reception of citizens and resolution of their letters and petitions. It should be emphasized that the Ukase provides for disciplinary and even criminal responsibility for persons guilty of red tape and a bureaucratic attitude to appeals of citizens. This also applies to those who ignore § 5 of the Ukase, forbidding to seen complaints of citizens to organs or officials whose actions are the subject of complaint.

The CPSU Central Committee and the Presidium of the Supreme Soviet constantly monitor observance of the provisions of the Ukase locally. A number of special decrees were adopted analyzing the manner of its application.

Much work with workers' letters is also being done under the supervision of the party organization in our republic. This is abetted by the publicity given to the adopted decisions and implemented measures, deepening of intraparty democracy, systematic study and comprehensive accounting of public opinion in the practice of party guidance of economic and cultural construction. The Communist Party of Azerbaijan implemented a number of concrete measures for strengthening of ties with the masses and creating services for the study of public opinion. An important role in this work belongs to the Center for Study of Public Opinion and Sociological Research attached to the Central Committee of the Communist Party of Azerbaijan was most effective. Under its leadership, a study has been conducted in the republic of public opinion and sociological research on problems of further development of the socialist way of life, raising efficiency of production and quality of labor, improvement of ideological and political educational work among workers, inculcation in them of an active life position and an irreconcilable attitude toward defects and lapses, increasing the role of labor collectives in the solution of these questions and improvement of the operation of cultural and health-care facilities. The study and generalization of opinions and proposals of workers on a number of decisions adopted by the Central Committee of the Communist Party of Azerbaijan. It is sufficient to point out that after the publication of the decree of the Central Committee of the Communist Party of Azerbaijan "On the Work of Party, Soviet and Law-Protection Organs of Narimanovskiy Rayon in the Fulfillment of the Decree of the CPSU Central Committee of 2 August 1979 "On Improving Work on Protection of Law and Order and Intensification of the Struggle Against Law Violations" the Center for Study of Public Opinion and Sociological Research under the Central Committee of the Communist Party of Azerbaijan received about 7,000 letters and telegrams. The vitally important problems touched upon in the decree aroused tremendous interest among the republic's workers. Everywhere at enterprises, construction projects and organizations, institutions, kolkhozes and sovkhozes open party, trade-union and komsol meetings were held; about 600,000 people participated. Almost 5,000 proposals were made aimed at improving preservation of law and order and intensification of the struggle against law violators. All of them were studied, and effective measures based on them were adopted. On the Center's recommendation, many proposals are widely used in the practical work of law protection organs of the republic. The fruitful work done in the republic on improving the situation at VUZ's was enthusiastically approved by the broad masses of workers. At the same time, the Central Committee of the Communist Party of

Azerbaijan and other republic organizations continued to receive appeals voicing serious concern that deficiencies were still to be found in the operation of VUZ's. Widely relying on help and support from workers vitally interested in eradication of negative phenomena in the educational institutions, the Central Committee of the Communist Party of Azerbaijan launched a decisive struggle against such facts, achieving a further improvement of morale among VUZ collectives and directing party and soviet organs with respect to this.

In reply to the appeal of the Center for Study of Public Opinion and Socio-logical Research, thousands of letters were received containing concrete proposals for further improvement of the operation of VUZ's, greater effectiveness of teaching and educational work and for arrangement of entrance and regular examinations.

A consequence of the deep study of public opinion and concern about its effectiveness was an examination by the Baku Party Gorkom of the situation relating to allocation of housing at a number of the city's large rayons--Shaumyanov-skiy, Oktyabr'skiy, imeni 26 Bakinskiye Komissary, Nasiminskiy and Narimanov-skiy. Workers' letters received by party and soviet organizations and republic press organs contained facts of improper allocation of apartments. With the help of the public, the city's Committee of People's Control verified the facts described in these letters, studied the practice of allocation of housing and disclosed serious violations of Soviet housing legislation and rules of registration and allocation of housing. On the basis of the results of the check, the party gorkom adopted decisive measures in regard to officials guilty of violation of housing legislation. An effective system was established of party and public monitoring such allocation and accounting of housing. Special attention was directed to the study of letters and complaints of workers relating to housing questions and the elimination of formalism and red tape in this important social sphere of public life.

Workers' appeals to different organs are connected not only with major social and political problems in whose solution all society is interested. The majority of the appeals and letters disclose concrete living circumstances touching on the interests of some one person and his family or groups of persons. And regardless of the character of these circumstances and their scale, there is and can be no justification for a neglectful, formal attitude toward them. Especially since many of the appeals would not have occurred if consideration and attention had been displayed toward petitions in a timely way and at the proper place. M.K. Kalinin at one time had aptly expressed himself in this regard: "When I have a visitor, I always find on him about fifty pieces of paper, which in their content, form and nature are simply formal, meaningless replies from some person, who does not want to plainly say to the petitioner: 'I must refuse you in this matter because it is impossible to grant it.' He is afraid to say this and instead states: 'Go to such and such agency,' although he well knows that this agency will undoubtedly refuse him. This is what I consider a formal approach, undermining respect, political influence and the importance of the Soviet apparatus and accordingly of Soviet employes."

The Soviet people's government does not operate in isolation from people but in view of all of them. Attempts to hide defects and lapses are alien to its very nature. A responsible employe should experience nothing but gratitude from those whom he guides, advises and issues orders to. Attaching much importance to the petitions of citizens, the Politburo of the CPSU Central Committee has ordered party and soviet organs, ministries and departments to provide unconditional fulfillment of previously adopted decisions relating to work with letters and organization of reception of workers and to implement the necessary additional measures for attention, study and resolution of questions contained in letters and elimination of defects in the work of party, state and economic organs causing valid criticism and complaints from Soviet citizens. It is necessary in each case to strive for a comprehensive and objective examination of the reasons responsible for complaints and to provide a principled assessment of the persons guilty of this.

The character of answers to questions put in letters are of major social and political importance. First of all, they must be objective, truthful and convincing. Only in this way is it possible to count on satisfaction by the petitioner and on his trust. Frequently the authors of appeals acquire illegitimate benefits or such conditions for themselves that cannot be created without detriment to others. In this case, a truthful though negative reply will not hurt a person but will exert a much greater effect than obviously unfulfillable promises.

In this connection, there has to be emphasized the need for a knowledge by party, soviet and public organs to which workers most frequently turn to of civil, housing, labor, pension, land and kolkhoz legislation.

The confidence in one's rightness and a principled attitude toward work with letters permit officials and institutions to confidently rebuff those people who want to use socialist democracy and its humane nature for the attainment of their selfish aims. Persons who do not hesitate to resort to perversion of facts through the use of fabrications and slander are worthy of public, and not merely public censure.

As a form of expression of public opinion, letters of workers provide the possibility for a profound knowledge of the needs, moods and requirements of the population and for improving the work style of party, soviet, economic and public organizations as well as for lifting ideological and educational work to a new high level. Systematic study, analysis and consideration of public opinion constitute an effective way of further developing social activity of the broad masses and an important means of speeding up social progress.

7697

CSO: 1830/180

REGIONAL

MOSCOW OBLAST OFFICIAL REVIEWS LETTERS FROM CITIZENS

LD231843 Moscow Domestic Service in Russian 1330 GMT 23 Mar 83

[Text] The soviets of peoples deputies in Moscow Oblast annually receive more than 400,000 letters. (Mariya Pavlovna Shchetinina), secretary of the Moscow Oblispolkom, describes the work done with letters.

[Begin recording] First and foremost I should like to stress that the letters which are received from people in Moscow Oblast by the soviets are not just requests and complaints. They include the most varied proposals for starting up services in towns and villages, for nature conservation, for improving work of enterprises, transportation and communications, and on problems facing agriculture. These letters, beyond doubt, are evidence of the political maturity and the activeness of the working people, of their aspiration to participate in management of the socialist economy. It is our task and our duty to examine the issues posed in the letters as quickly and carefully as possible and to give their authors an exhaustive answer.

The oblast's soviets and the obispolkoms have accumulated much, and I would say varied, experience of working with letters. Individual proposals expressed in them are taken into account in compiling plans for the economic and social development of a town or village and often the residents themselves participate in resolving one or another problem raised in a letter. If, for example, it is a matter of building a road or a well or other matters, then a village meeting is convened with the help of the deputy at which construction dates and volume are decided. The residents of the village or settlement themselves adopt the decision to help with this building.

This is the third year that we have had open letter days in Moscow Oblast. Residents find out about them in advance and prepare questions and proposals. Leaders of executive committees, departments and services of the obispolkom, leaders of enterprises and organizations, and deputies answer all questions which are posed in letters, provide explanations and inform the population about how these issues will be resolved in a rayon, a town or at an enterprise not only today but also in the long term. Last year alone we had more than 600 open letter days in the oblast. By the end of the year, 1,570 proposals had been carried out.

It has to be said that the effectiveness of these measures is very great and that the numbers of letters and complaints is falling. Last year the oblispolkom received 539 less letters from higher organs than in 1981 and received 1,224 less repeated [povtornyy] letters. These are high figures.

Of course, the issues raised in letters are frequently complicated and their resolution demands quite a lot of material expenditure and much time. Here I think it is very important to arrange extensive information for residents about the work of the soviets and about the prospects for the economic and social development of the town, village, enterprise, kolkhoz or sovkhoz. In places where such information is well arranged, there are a lot fewer complaints.

I should like to note once again that every letter is given care and attention by us. Last year alone, the oblispolkom examined 10 major issues connected with the resolution of problems raised in letters. At the last session of the oblispolkom, which was held quite recently, we subjected those leaders who do not have an attentive enough attitude toward workers' letters to sharp criticism and we mapped out an extensive plan of measures to improve work with citizens' letters and statements. [end recording]

CSO: 1800/921

REGIONAL

BUREAUCRATIC PROCESS OF GOVERNMENT CRITICIZED IN USSR

Moscow PRAVDA in Russian 7 Mar 83 p 2

[Article by Nikolay Gladkov, Uzbek SSR: "Commission After Commission"]

[Text] The meeting was necessary. In the morning, I ring up one of the republic's ministers.

"He is at a conference in the small hall," they reply.

I ring after the lunch break.

"The minister is at a conference in the large hall."

I did not get to speak to the minister on the second day either. He was in conference.

Long ago it became customary to transform the winter season into a busy time for conferences. Personnel in industry and construction, agriculture and municipal services, health care and education hold conferences. How much time goes into it.

And how much of it is spent in receiving different commissions. Not so long ago, there were at work on one and the same day... 11 commissions that had come from the capital of the republic and Moscow.

Of course, commissions have always existed and more likely than not will always continue to do so. But someone should regulate their flow. In the republic there are 31 ministries and 14 state committees, and everyone of them has the right to send their representatives to an oblast or rayon.

What should commissions be doing? At the present time, in most cases they travel for the purpose of conducting checks for the purpose of primarily locating defects. Frequently, they try to find defects solely for reference purposes. But I think it is necessary not only to locate and reveal but also to help eliminate both the defects and the reasons that gave rise to them.

And what happens? At Kommunizm Kolkhoz in Syrdarinskiy Rayon of Syr-Darya Oblast, three tractors have been idle for 6 months now. The farm finds it

difficult to remember all those who have shuffled around these machines. But the tractors continue standing in the same place. And they stand there because the Dal'verzinskiy Repair Machine Plant has not gotten around to fix the engines.

In the same Syrdarinskiy Rayon, a commission headed by F. Ebulisov, the chief of the oblast office of the cotton high-grade seed industry [oblsortsemprom po khlopku], stayed for 2 days. And on both days from morning till late in the evening, specialists of the rayon agroindustrial association prepared information for it: on preparation of the land for sowing, on availability of equipment, on the care of old alfalfa fields and orchards, on progress in the planting of fruit and decorative trees, washing watering... And all this within the context of the farms is understandable for the rayon as a whole.

We in no way want to say that no checking or monitoring should be carried out. But there should be measure in everything. The fact is that collectives locally, aside from meeting, accompanying and preparing information for commissions, must also work.

7697
CSO: 1830/181

REGIONAL

SOVIET INTERNATIONALIST LANGUAGE POLICY

Tashkent KOMMUNIST UZBEKISTANA in Russian No 1, Jan 83, pp 63-70

[Article by Doctor of Philosophical Sciences K. Khanazarov: "The Internationalist Language Policy of the Party and the Soviet State"]

[Text] The nationalities question includes political, economic, social and cultural aspects. However, the language problem is present in all of them because language is a means with the help of which consciousness of the people is manifested and ideas are formed. V. I. Lenin and the Communist Party have always taken into account this role and the place of language in the life of society and have attached special significance to it. Socialism, according to Lenin, is strong through the consciousness of the masses. The way to consciousness is through language because outside and without language there is no consciousness, no thought process and no transformation of objective phenomena of the outer world into a subject of consciousness.

Language is a powerful means for transforming the world and for building socialism and communism. Revolutionary ideas, program positions and scientifically based forecasts become the property of millions and raise them to struggle, to transformative activities and to creative work.

1

The entire history of the Communist Party of the Soviet Union is an example of loyal service to the cause of the working class, all oppressed peoples. This was also comprehensively demonstrated in the example of organization and solution of the national language problem.

In the field of languages under conditions of tsarism, the Leninist party regarded the struggle for their equality as its foremost task. This completely met the aspirations and striving of Russia's workers and helped in exposing the antipopular nature of the ruling classes and their unwillingness to satisfy vital demands of the oppressed peoples who were not enjoying all civil rights. The position set forth by V. I. Lenin in the mid-nineties of the past century to the effect that the Social Democratic Workers' Party, first of all, demands "equality of all nationalities,"¹ also meant equality of national languages and was subsequently included in the party's first program, which was adopted at its second congress in 1903. It stated that "the Russian Social Democratic Workers'

Party [RSDRP] sets forth as its immediate political task the overthrow of tsarist autocracy and replacing it with a democratic republic, whose constitution would ensure... complete equality of all citizens regardless of sex, religion, race and nationality... The right of the population to be educated in their native language would be ensured by the establishment of necessary schools at the expense of the state and self-government institutions..."²

The party's struggle for equality of languages was combined with categorical rejection of a compulsory state language and forced spreading of the Russian language by authorities against the will and wishes of peoples because this retained the existing inequality of national languages and provoked resistance of oppressed workers of non-Russian nationality. In defending the party's principal line on this issue, V. I. Lenin noted in a letter to S. G. Shaumyan in December 1913 that a "state language" is like a stick driving away from the Russian language.

In the article "Rabochiy Klass i Natsional'nyy Vopros" [The Working Class and the Nationalities Question], which explained the relation of the working class to the nationalities question, V. I. Lenin wrote: "Not a single privilege to one nation, to one language! No slightest oppression, no slightest injustice toward a national minority!--these are the principles of a workers' democracy."⁴ The idea runs through all Lenin's works on the nationalities question, including such works as "Tezisy Po Natsional'nomu Voprosu" [Theses on the Nationalities Question] and "Kriticheskiye Zametki Po Natsional'nomu Voprosu" [Critical Notes on the Nationalities Question]. The principles developed in them on solving the national language problem were aimed at rallying the workers masses of all nationalities in Russia around the Communist Party and disclosing the internationalist essence of its policy.

The 7th (April) All-Russian Party Conference (April 1917), which outlined a concrete plan of struggle for developing the bourgeois-democratic revolution into a socialist one, defended "complete equality of all nations and languages" in its resolution on the nationalities question, demanded "abolishment of a compulsory state language" and "inclusion in the constitution of a basic law that declares invalid any privileges of one nation and any violations of the rights of national minorities."⁵

In one of the young Soviet Republic's first acts--the "Declaration of Rights of the Peoples of Russia," which was made public and signed by Lenin on 2 (15) November 1917--the principles proclaimed prior to the October Revolution acquired the form of a government act and were made compulsory for the entire country. It stated in particular that the Council of People's Commissars [Sovnarkom] decided to make equality and sovereignty of peoples of the young Soviet state the basis of its activity and to abolish all and every kind of national and national-religious privileges and limitations on free development of the national minorities and ethnic groups populating the country's territory.

The party's second program, which was adopted at the 8th Congress of the Russian Communist Party (of Bol'sheviks) [RKP(b)] in March 1919, stressed the necessity of eliminating "all and every kind of privileges of any national group, complete equality of nations."⁶ In accordance with these instructions, the 10th and 12th

RKP(b) Congresses, which were held in 1921 and 1923, outlined concrete ways for solving the national question, including the development of national languages and their more intensive use in public, political, state and administrative life. The 10th RKP(b) Congress stated that now when the Soviet power became firmly established everywhere "the party's task consists in assisting the peoples masses of the non-great Russian peoples to catch up with the advanced central Russia and assist them... in developing and strengthening their courts, administrations and organs of economy and authority which operate in their native language and are staffed by local people who know the ways and psychology of the local population... in developing their press, schools, theaters, clubs and in general the operation of cultural and enlightenment institutions in their native language... and in establishing and developing a broad network of study courses and schools of general educational as well as vocational and technical character in their native language..."⁷

These positions were developed by the 12th party congress, which recommended to "listen keenly to peoples' needs and requirements, render the necessary assistance to them promptly and create an atmosphere of complete mutual trust..." and make "laws that pursue and punish with all revolutionary severity all violators of national rights and especially the rights of national minorities."⁸

As a result of the great work conducted by the party, the condition of national languages has changed radically in the course of building socialism. The creation of a socialist national state system of the formerly oppressed peoples of the country has played an important role in this. The Russian Federation (RSFSR), the Ukrainian SSR, the Belorussian SSR and the Transcaucasian Socialist Federated Soviet Republics (ZSFSR), which appeared during the first years of Soviet power, united in 1922 and formed the Union of Soviet Socialist Republics--the world's first multinational federated socialist state of workers and peasants. The national-state demarcation conducted in 1924 in Central Asia made fundamental changes in the political geographic map of that part of the country: the Central Asian peoples gained their national socialist state system for the first time in history and formed genuine sovereign republics. A decisive role in the formation of a unified union state," states the CPSU Central Committee's resolution on the 60th anniversary of founding the USSR, "was played by the RSFSR around which all Soviet republics rallied voluntarily. Being the first multinational Soviet state, the RSFSR was a prototype of the USSR. The Russian people, disregarding difficulties and hardships, rendered disinterested assistance to other peoples of the country in defending their revolutionary achievements and made an invaluable contribution to overcoming backwardness of the former national outlying district... A great fraternity of the working people and a feeling of a unified family appeared in the joint struggle for a new, a just world and an inviolable Leninist friendship of peoples was formed--inexhaustible sources of the creative work of the masses."

The creation of a national state system of the Central Asian peoples contributed to the development and mutual enrichment of national languages. The fact is that a language does not develop by itself but in connection with certain changes

in the life of those who fraternize and speak in a given language. The creation of a national state system under conditions of socialism has contributed much new to the life of nations and is a powerful key factor in the upsurge of economy, culture, language, literature, art and people's handicrafts. It is precisely the Soviet state under the leadership of the Communist Party which plans the development of the national economy's sectors and outlines new ways for strengthening ties between republics and their unity and drawing together on the principles of socialism. The activity of the state machinery itself and of its local organs makes great demands on the language, sets the task on formalizing official-business and formal-state styles of the language. This in turn leads to the origination of new words and word combinations, constant turns of speech and new terminology and vocabulary.

The enrichment and improvement of national languages is thereby closely linked with the formation and development of the Soviet multinational socialist state and with the creation and strengthening of a national state system in the form of sovereign union republics, autonomous republics, oblasts and okrugs. The publishing activity is a real manifestation of the development, improvement and mutual enrichment of national languages during the years of Soviet power. In 1913, our country published books in 23 languages of peoples populating it, but in 1980 it published them in 89 languages of the peoples of the USSR.

The development of a language basically means the enrichment of its lexical composition because, first of all, language is words. The lexical composition of a language--a mirror of society's condition. It keenly reacts to all changes in the spiritual and material life of a nation, a nationality, because language is a means of contact between people and of exchange of ideas in the process of producing material and spiritual wealth. Consequently, the lexical composition of a language must include the names of all implements of labor; means of production; political, public and state institutions of authority; and categories of science, technology and spiritual life which are being used in practice by a given people. Therefore, the significance of changes in the lexical composition of national languages of the peoples of the USSR during the years of Soviet power is readily understood.

A convincing example of this is the highly important enrichment in the lexical composition of modern Uzbek language. As a matter of fact, the existence of this process contributed to gradual emergence of a new language, a new means of association of the Uzbek people under conditions of their revival and ascent to the summits of economic and cultural progress.

It is known that prior to the October Revolution the standardized Uzbek language as a factor of social development not only had no time to get formalized but was evidently breaking into three rather clearly distinctive parts: the written language of literature, the popular spoken language and dialects. Owing to the illiteracy of nine-tenth of the region's population, the written language of literature which was used by Mukimi, Furkat, Abaz Utarogly and other famous poets was not understood by all. The popular spoken language of city residents, who were drawn into national and all-Russian life, was a mixture of literary and dialectal elements and new words that appeared in proportion to the development of bourgeois relations. The rural population predominantly used dialects to express themselves.

Socialist transformations are inconceivable without improving the language used for association by people who implement them. This is why socialism and the development of national languages, socialism and the formation of a national language and its enrichment are inseparably linked. During the years of Soviet power, nearly 50 dialects that did not have a written language received it and dozens of written languages defined their literary norms more precisely and were transformed into modern literary national languages.

The formation of a national literary language is a long and difficult process. But it remains unquestionable that its formation is implemented on the basis of three interconnected sources: the national fundamental principle of language of a given nation or nationality, dialects and history of their language and the borrowing from other languages. Even if the words "khakikat," "koya," "chul," "korkhona," "rais" and thousands of others existed in the Uzbek language since long ago, the new life and new social relations caused important changes of their place in the language system. The word "khakikat" began to be connected with the words "socialism" and "party" and sounded in a new, contemporary way. In another aspect, it became a philosophical category and stood for true and correct reflection of objective reality. Each of the aforementioned words has broadened its meaning in connection with socialist reality. The process of national language enrichment through dialectal words is even more instructive. For example, the word "yelkan" (sail), which was borrowed from dialects of the Amu-Darya area Uzbeks and introduced into Uzbek national literary language, sounded in a new way when Lermontov's famous poem "Beleyet Parus Odinokiy" [The White of a Solitary Sail] was translated into Uzbek.

The borrowing of words from other languages became a genuine revolution in national languages. It was put to the forefront because it was necessary to solve the question of enrichment within the shortest historic periods, and in the majority of cases in connection with the need to create scientific, sociopolitical, technical and production terminology for the first time. Theoretically, every national language by relying on its own rules of word-building can create any number of new words for naming new implements and means of production, concepts and processes.

The peoples of the USSR have convinced themselves in the expediency of borrowing readily available terms of more developed languages instead of creating an entire complex of modern terminology on a national basis. It is well known that contemporary science, technology and sociopolitical life operate on the sum of approximately 10 million terms and their reproduction on purely national grounds entails great difficulties connected with defining semantic bounds and families of words, developing grammar and lexicology, training of terminology specialists and so forth, which greatly slackens the pace in mastering scientific and technical knowledge, in raising culture and in enriching the spiritual life of every socialist nation and nationality. This is why the peoples of the USSR, who did not have a developed terminology and traditions in this field (and they were in the majority), preferred borrowing word terms because as proven by theoretical linguistics the borrowing of words promotes enrichment and development of national languages and does not harm their system and order as equal languages.

Borrowing of words is not only a linguistic problem but a political one as well because imitation of words is perceived on a scientifically sensible basis as an effective factor in drawing nations and nationalities together to cooperate in the interests of building socialism and communism. Terms can be borrowed from any language, but social progress requirements are met by the type of borrowing that increases the number of coinciding and synonymous words in every language. This is promoted by the selection of a base language from which borrowing is made by all other national languages. The great Russian language became such a language in our country--a language of intranational association of the Soviet people, which is distinguished by exceptional wealth of terminology, lexical composition as a whole and high degree of elaboration of grammatical categories.

As a result of consistently implementing the principle of relying on the Russian language in borrowing, such words and word combinations as "party," "Komsomol," "democracy," "university," "department," "Marxism-Leninism," "dictatorship of the proletariat," "mechanization," "collectivism," "industry," "agronomy," "institute," "cosmos," "orbit," "army," "journal," "newspaper," "electronics," "atom," "molecule," "materialism," "dialectics" and thousands of others coincide in the majority of national languages of the peoples of the USSR. The latter have established and are increasing a general lexical fund on this basis. Loan words and terms are being created under the influence of the Russian language. For example, all languages with the aid of their own words have formed terms such as "productive forces," "production relationship," "superstructure," "moral atmosphere," "active position in life," "friendship of peoples," "moral and political unity of Soviet society," "world outlook," "the struggle of classes," "socialist competition," "national question" and thousands of others.

Specialists have noted that at the beginning of the 20th century the Azerbaijani language adopted approximately 2,000 words from the Russian language, but by the sixties there were already more than 40,000 such words. Forty-two percent of words in the Kalmyk "Kratkiy Slovar' Obshchestvenno-Politicheskikh Terminov" [Concise Dictionary of Sociopolitical Terms] are international terms adopted from the Russian language and through it from other languages. In the "Kratkiy Terminologicheskiy Slovar' Yakutskogo Yazyka" [Concise Terminological Dictionary of the Yakut Language] 44.2 percent of words were adopted directly from the Russian language, 17.2 percent of words are loan words based on Russian terms and 38.6 percent of words are Yakut words.⁹

Borrowing from the great Russian language also played an outstanding role in the improvement of the Uzbek language and this made it possible to develop contemporary scientific-technical and sociopolitical terminology, which meets the requirements of the epoch of communist construction. The terminology which was based on the Arabic and Persian languages and on artificial creation of words that moved the Uzbek language away from more developed contemporary languages and, above all, from the Russian language was boldly put aside. This is readily understood because the degree of language development in our age depends on improved terminology. It is also conditioned by the fact that the economy is growing and improving qualitatively, science and technology are developing rapidly, international relations are becoming more complicated and the struggle between two

opposing socioeconomic systems and ideologies is becoming more aggravated. Our views, based on Marxist-Leninist teaching, are set forth and defended more clearly, intelligibly and convincingly only when every national language has an improved terminology. From this point of view, the Uzbek language has become one of contemporary developed languages. Its relative share of Russian-international words has increased from 2 to 14-16 percent. Moreover, these adopted words are the ones which are being used more often and were introduced into the Uzbek language in connection with socialist and communist construction in our country.

Borrowing words from the Russian language is also effective and perspective in the sense that with their help there is a drawing together of national languages with such developed and widely used languages as English, French, German, Italian and Spanish since scientific-technical and sociopolitical terminology in the Russian language itself is basically European. This simplifies learning of foreign languages and through them studying leading foreign experiences, sciences and technology and waging a struggle against the ideological adversaries.

Borrowing words has enriched national languages and opened greater prospects before them for further improvement. It brought to life new links in every language, acting like a stimulant and an accelerator in the development of national languages. The internationalist character of the national language policy of the Communist Party and the Soviet state is manifested more clearly in borrowing. It is a policy that is directed not at linguistic asceticism and not in search for inimitably national which moves one people away from another but at drawing people together, at improving mutual understanding between them and at uniting their efforts in the interests of social progress.

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The internationalist character of the language policy of the CPSU and the Soviet state is also manifested in the fact that all questions connected with it are being solved consistently in a democratic manner and on the basis of Leninist principles of equal and free development of languages. The triumph of ideas of friendship and cooperation of peoples and the strengthening of the USSR have elicited gradual formation of relations of mutual trust and genuine assistance between all nations and nationalities. The bonds between union republics are becoming more closer and comprehensive every year, for the material basis and stimulating strength of these bonds is growing. Suffice it to say that our country now smelts more steel and pig iron, extracts more oil, including gas condensate and turns out more tractors than any other state. Despite frequent whims of nature, production of agricultural products in the country during the 1941-80 period increased 2.5-fold, including nearly twofold for grain. As regards production of such most important technical crop as raw cotton, the USSR is now in the forefront in the world. To a great extent this was made possible by the selfless labor of cotton growers of our and other cotton-growing republics. This is a material and technical expression of the necessity for further strengthening the relations between republics, nations and nationalities and the communion of the Soviet people of various nationalities and, therefore, of having a common language for intranational communion.

Another aspect of no lesser importance is the broadening and deepening of socialist democracy, drawing USSR citizens of all nationalities into active sociopolitical and state activities and equalizing the levels of political activity of all nations and nationalities of the country. All party, trade union, Komsomol and other public organizations are multinational, are built on strictly internationalist principles and come forth as important tools in the intensification of relations between fraternal republics. The building of communism and the comprehensive development of a mature socialist society is inconceivable without improved work of party organizations, soviets at all levels and public organizations on which the unprecedented strengthening of unity of all nations and nationalities of the country and the increased need for a language of intranational communion depend.

The significance of such a language also increases owing to the upsurge in the population's cultural level and increased spiritual needs. Socialism and culture are inseparable. The new social system brings people of all nationalities to a path of mastering the achievements of mankind's cultural treasure house. In this sense the Russian language opens inexhaustible opportunities before representatives of all nations and nationalities of the USSR. It is known that currently one fourth of all printed matter in the world is published in the Russian language. This is more than in any other language in the world with the exception of English. As regards scientific and ideological influence, the printed matter in the Russian language greatly exceeds the literature published in capitalist countries.

Thus economic, sociopolitical and spiritual-cultural reasons under conditions of the multinational socialist state persistently demand the presence of a language of intranational communion and cooperation and to know such a language, as foreseen by V. I. Lenin, is "advantageous for the majority."¹⁰ The Russian language is such a language in the USSR. It is convenient and advantageous because it is a native language of more than half of the country's population. Therefore, one who masters the Russian language can freely communicate with more than half of all people living in it. Moreover, the Russian language is close to the Ukrainian and Belorussian languages. In all nearly three-fourth of the population speak in these three eastern Slavonic languages. The fact must not be ignored that by the beginning of socialist transformations a certain part of the non-Russian population in our country already spoke the Russian language.

The Russian language plays an increasingly important role in the process of steady convergence of all Soviet peoples and strengthening of their fraternal friendship and unity. According to the 1979 all-union population census of the USSR, the Russian language was named as their native tongue by 153.5 million people (the number was 141.8 million according to the 1970 population census), including by 137.2 million Russians and 16.3 million representatives of other nationalities. Moreover, 61.3 million people stated that they speak the Russian language as their second tongue.

Under conditions of mature socialism, the Russian language is becoming a powerful means for improving the national socialist state system and a key factor in accelerating the development of all fraternal republics. Therefore all Soviet

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people are studying the Russian language with enthusiasm and see in it one of the important factors of spiritual growth, moral improvement and strengthening of the USSR as a support of real socialism. Hence, the growing interest in the Russian language in all parts of the world, especially in the socialist community countries.

Thus the national language policy of the CPSU and the Soviet state is wholly aimed at ensuring free development of all national languages, at voluntariness in solving the question regarding the language of intranational communion and at unity and solidarity of all nations and nationalities of the USSR. Its consistently internationalist character and conformity to trends of historic development are manifested in this.

FOOTNOTES

1. "Polnoye Sobraniye Sochineniy" [Complete Works], Vol 2, p 85.
2. "KPSS v Rezolyutsiyakh i Resheniyakh S'yezdov, Konferentsiy i Plenumov TsK" [The CPSU in Resolutions and Decisions of Congresses, Conferences and Plenums of the Central Committee], Vol 1, Moscow, Politizdat, 1970, p 63.
3. "Polnoye Sobraniye..." op. cit., Vol 48, p 234.
4. Ibid., Vol 23, p 150.
5. "KPSS v Rezolyutsiyakh..." op. cit., Vol 1, pp 448-449.
6. Ibid., Vol 2, p 45.
7. Ibid., p 252.
8. Ibid., pp 440-441.
9. See "Sovremennyye Etnicheskiye Protsessy V SSSR" [Contemporary Ethnic Processes in the USSR], Moscow, 1975, p 289.
10. "Polnoye Sobraniye..." op. cit., Vol 23, p 424.

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REGIONAL

MAKUKHIN ATTENDS UZBEK CONFERENCE ON ENERGY

Tashkent PRAVDA VOSTOKA in Russian 12 Feb 83 p 1

[UzTAG article: "To Increase, to Value, to Save."]

[Text] The greatest treasure of the 20th century is energy and everything from which it is produced. It is just for this reason that the party sets and resolves tasks so thoroughly, so basically and with such acumen and with such sweep in regard to the development of the fuel and power complex. Participants of the republic conference, held 11 February at the Central Committee of the Communist Party of Uzbekistan, considered ways of improving the energy supply for the republic's economy, providing for the fulfillment of plans for production of fuel and production of electric power, starting up new power capacities and more rational use and saving of fuel and power resources in the light of the decisions of the November (1982) Plenum of the CPSU Central Committee and the theses and conclusions of the speech by General Secretary of the CPSU Central Committee Yu.V. Andropov at this Plenum.

The conference was opened by candidate member of the Politburo of the CPSU Central Committee, First Secretary of the Central Committee of the Communist Party of Uzbekistan Sh.R. Rashidov.

Uzbek SSR Minister of Power and Electrification A.Kh. Khamidov presented a report.

There participated in discussion of the report Secretary of Tashkent Party Obkom F.G. Poturemskiy, Chief of All-Union Soyuzuzbekgazprom Industrial Association A.R. Atadzhhanov, Secretary of Samarkand Party Obkom P.M. Abdurakhmanov, Director of Fergana Azot Association R.A. Akramov, Chief of Sredazugol' Production Association A.I. Leleko, Director of Syr-Darya GRES L.Ye. Tepikin, Uzbek SSR Minister of Construction Materials Industry G.G. Isayev, Director of Uzgosenergonadzor T.Sh. Akhmedov, Director of Uzbek Metallurgical Combine E.Yu. Yusupov, Director of Dzhizak Electrical Network Enterprise A.N. Narzulayev.

Both the speaker and those partaking in the discussions pointed to the many-sided, complex character of the problems of further improvement of the fuel and power industry. Production of gas, coal and petroleum, utilization of the mighty power of the mountain rivers of Uzbekistan and the construction of new power-producing enterprises, they said, must all be combined with managed

use of existing capacities, with economical transportation of energy, with strict accounting and intelligent expenditure, with a principled course of economy and with struggle against mismanagement and waste. This is how the question was also formulated at the 26th congress of our party and at the November (1982) Plenum of the CPSU Central Committee.

It was pointed out at the conference that unprecedented difficulties were experienced last year by Uzbekistan's power engineers. Because of an acute low water level, the republic's hydrostations lost more than 2 million kilowatts and the main load for providing the economy with power was placed on thermal power stations. Under these difficult conditions, there was attained for the first time a 10.2-percent growth in power output; in addition, Uzbekistan increased by 25 percent delivery of electricity to the fraternal neighboring republics through the Central-Asia unified power system. Plans were successfully fulfilled for release of thermal energy, production of coal and petroleum and production and transportation of gas.

But production of fuel, production and delivery of power to the consumer are only part of the job. Reserves of raw energy, which our country has, are not infinite. It was emphasized at the conference that the most important task is the rational use of power, gas, coal and petroleum products. Uzbekistan's enterprises saved last year about half a billion kilowatt-hours of electric power and 315,000 gigacalories of thermal power. But the experience of Uzbek Combine of Refractory and Heat-Resistant Metals, Sredazkabel' Association, Tashkent subway and many enterprises of the republic Ministry of Cotton Industry has not yet been disseminated everywhere. While experiencing a shortage of thermal energy, Mubarek Gas Refining Plant throws off much secondary heat. A good deal of fuel is burned unnecessarily at Almalyk Ore Mining and Smelting Combine. In Bukhara and Karshi, where a great deal of attention is given to the startup of new power facilities, electricity is being squandered without rhyme or reason for night "illumination" of deserted streets and squares. Overexpenditure of power is also to be found in the system of the republic Ministry of Power and Electrification.

The question was raised at the conference of strict observance of limit discipline. This requires making bigger demands on cadres, upgrading their skills and radically improving the accounting of expenditure of petroleum products, gas, electricity and coal, which latter requires the creation of an appropriate material-technical base. Party committees, ministries and departments are called upon to produce a principled assessment of every case of overexpenditure of power resources, to decisively get rid of occurrences of local favoritism in this matter and to attain from workers of all levels a genuine thrifty attitude with respect to the people's property. In the solution of the stated problems, tremendous help can be and must be provided by organs of people's control, the republic's komsomols and all public organizations. A limit on expenditure of energy should become a law for sectors, associations, enterprises, shops and even brigades--this is how the question was put by the participants of the conference.

Many speakers referred to the need of more reliable and regular work by the republic's power system as well as gas-production enterprises, gas lines and

other parts of the fuel and power complex. Among the reasons given for interruptions in the operation of power enterprises, mention was made of defective work by operational and maintenance personnel, oversights by planners, plant defects of certain equipment, construction and installation defects, especially in the schemes of providing power to consumers. Together with these internal reserves, the necessity was pointed out to the need of introducing unit repair of large central electric power stations, which requires deliveries of components and units in fully assembled form and the creation of a reserve of engines, pumps, fans and other equipment. These problems can be solved with the cooperation of services of the USSR Ministry of Power and Electrification.

The speakers devoted much attention to further development of the fuel and power complex of Uzbekistan. In pointing out the considerable successes along this line, they emphasized that many unsolved problems still exist: the construction of a number of facilities of the gas industry, of Angren GRES-2, Talmardzhan GRES and Mubarek TETs and expansion of the Angren coal seam are lagging. Electric-grid systems are slow in growing. At the same time, the said operations should be speeded up because many difficult problems lie ahead. They include--development of the power resources of Pskem River, the building in the south of Uzbekistan of the largest solar electric-power station in the world and a large power enterprise using as fuel coal from local sources.

There spoke at the conference V.S. Frolov, chief of a department of the CPSU Central Committee, and I.G. Anisimkin, secretary of the Central Committee of the Communist Party of Uzbekistan.

There also took part in the conference members and candidate members of the Bureau of the Central Committee of the Communist Party of Uzbekistan, Deputy Chairman of the Uzbek SSR Council of Ministers as well as USSR First Deputy Minister of Power and Electrification A.N. Makukhin.

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REGIONAL

EXCESSIVE PRICES IN GEORGIAN KOLKHOZ MARKETS INVESTIGATED

PM272033 Tbilisi ZARYA VOSTOKA in Russian 27 Feb 83 p 3

[GruzINFORM report under the rubric "Public Opinion: Facts, Opinions, Response": "Who 'Dictates' Market Prices?"]

[Text] It can be boldly asserted that there is not a single housewife who, in figuring out the family budget, does not take into account the prices on the kolkhoz market. According to the evidence of specialists, over one-half of several hundred buyers questioned at the markets of Tbilisi and other cities in the republic use their services several times a week, one-third--once, and only 12.8 percent visit the markets only twice a month. The selection of agricultural products here is always extensive and the demand for them is high. It is precisely in view of this fact that the increase in market prices worries everyone. On what does it depend?

A reply to this question from the viewpoint of kolkhoz members trading on the market is offered by the review of a sociological inquiry carried out by the center for the study, forecasting and shaping of public opinion under the Georgian CP Central Committee, with the participation of the Council of Public Opinion under the Georgian SSR Minister of Trade.

The study shows that the majority of kolkhoz members who were questioned consider the prices of basic products--meat, cheese, potatoes, as well as fruit, vegetables and greens--"fairly high," while one in three considers them "too high."

Among the factors which determine such a situation, the survey draws attention to the high relative proportion of expenses connected with the transportation of products to the city--intercity buses as well as specially allocated transport--and of abuses during the issue of certificates from the place of residence. Every third person questioned alleges constant extortion by workers in different services located on the territory of the markets. Some of those questioned explain the high prices of agricultural products by the presence of speculators and consider that the struggle waged by the market administration, the militia organs and the public is insufficiently effective.

The questionnaire also asked kolkhoz members how they evaluate the influence exerted on prices by the situation in state trade and the extent to which the absence of competition is an important factor determining the high market

prices. In connection with this the respondents indicated the limited variety and low quality of the products offered by enterprises of the food trading administrations, the fruit and vegetable trading administrations and Tsekavshiri [presumably, Central Caucasus Union of Consumer Cooperatives]. This viewpoint has been confirmed by the results of a survey of buyers carried out earlier. It showed that about 23 percent of the respondents buy fruit, vegetables, greens, dairy products and eggs on the market although they are available in sufficient quantities at state trade and consumer cooperative stores. Irregular deliveries, the unattractive appearance of goods, as well as nonobservance of the grading of products for sale and instances of short weight render purchases in the stores inconvenient and, in the opinion of some people, unprofitable.

Coming back to the survey of kolkhoz members, it has to be noted that a substantial number of them systematically sells the surplus of agricultural products on the markets, ignoring the services offered by local receiving centers. Among the reasons given are: Difficulties in organizing the reception of agricultural products (automobile transportation, shortage of packaging and others) and bias in the determination of product grading.

Having studied the survey results, we approached the leaders of a number of ministries and administrations and asked them to express their opinion on what they see as the basic reasons for the increase in market prices, whether they consider it possible to regulate market price fixing from outside and what they intend to do in this direction.

G. Koblianidze, Georgian SSR minister of trade:

In our opinion the increase of prices on kolkhoz markets has been caused by the following reasons.

Despite the existing rules, not a single kolkhoz or sovkhoz in our republic offers its own products for sale on the kolkhoz markets. The contracts concluded with sovkhozes and kolkhozes for the delivery of agricultural products to the markets are formal in nature and are not fulfilled because the contracts as such have no legal force. Under these conditions the markets have fallen completely into the hands of unorganized kolkhoz members, private individuals and handicraftsmen. The speculators have also found a place there.

As the next reason, we must obviously consider the extremely insignificant influence exerted by state and cooperative trade upon market price formation. They actually have the possibility to compete successfully with the market prices. For this it is necessary that the establishments of state and cooperative trade located on the territory of kolkhoz markets should be systematically supplied with high-quality agricultural products. The price increases on kolkhoz markets are also influenced by the fact that these markets have no trade services offices, thus the markets cannot provide the kolkhoz members with the transportation necessary for the delivery of their products. Transportation expenses substantially raise the costs of agricultural products.

Of course, the standard of cultural and consumer service facilities offered to trading kolkhoz members is of no help in reducing the prices at kolkhoz markets: in actual fact they have been completely left to fend for themselves; they must themselves secure their overnight accommodation, satisfy their own cultural requirements and so on.

One must agree that the presence of speculation exerts an adverse influence on market prices. The measures taken by the kolkhoz markets administration are insufficient for the final eradication of instances of speculation. We deem it necessary for local organs of internal affairs to radically intensify their struggle against speculation in agricultural products.

K. Shavishvili, chairman of the Tsekavshiri Board:

Undoubtedly the prices on the kolkhoz markets are excessively high. But what can we at the cooperative do? Let us say it openly—nothing.

Right now the consumer cooperative system is deprived of any chance to compete with the market prices. And this is by no means our fault. An entire series of problems has emerged to face Tsekavshiri since 1977—that is, since the reorganization of the system for the procurement of agricultural products. We have been de facto deprived of the chance to purchase surplus agricultural products from the people and the kolkhozes.

The Georgian Agricultural Procurement Association [Gruzelkhozzagotovka] and the Georgian SSR Ministry of the Fruit and Vegetable Industry, having the benefit of state plans for procurement from the republic's people and from the kolkhozes and sovkhozes, in fact buy up all surplus agricultural products.

Right up until now we have been deprived of any chance to participate in the purchase of and trading in surplus agricultural products. And yet Tsekavshiri is capable of applying modern forms and methods of stimulating the production of agricultural products on personal plots. In particular, the creation of the so-called fund for the encouragement of private suppliers of livestock products, amounting to 1 percent of purchase value, is not being pursued. Nor has there been any application of other forms of incentive which would help boost the production and procurement of products.

The above-mentioned unresolved issues generate an entire series of problems, and undesirable phenomena emerge as a result. According to our calculations, an average of about 17,000 persons come to the republic's kolkhoz markets each day to sell surplus agricultural products, and they must rent means of transportation to carry their goods. This involves unexpected and totally unplanned expenditure.

T. Dzhabadari, Georgian SSR minister of the fruit and vegetable industry.

One must basically agree with the opinions of the respondent kolkhoz members and buyers. It is true that the state trade cannot yet actively influence the market prices. In our view this is linked with the absence of shorting stations and areas on the farms; our stores and stalls are not sufficiently well

well supplied with modern equipment, and the depot workers are not concerned with improving the consumer appeal of the products. To all this one must add the low standard of customer service, the instances of the violation of the rules of soviet trade at the stores and the persisting unnecessary expenses on the delivery of fruit and vegetable products according to the "field-store" principle.

Despite the fact that the quality of our products is at times in no way lower than the quality of the products sold on the kolkhoz markets, many customers still pass by our stores, preferring to acquire agricultural products on the market regardless of the high prices and not taking into account the fact that this would have an adverse effect on the family budget.

The Georgian SSR Ministry of the Fruit and Vegetable Industry is constantly seeking new forms to improve the provision of fruit and vegetables for the people. In particular we have started to organize exhibition sales. The readers would probably agree that the introduction of such measures has had an effect on the market prices of tomatoes, cabbage and fruit. Unfortunately, such measures are basically of a periodic nature.

This year the potatoes and vegetables placed in winter storage are in such quantities that we will be practically able to regulate and even dictate the prices for these products.

For the current 5-year plan we have planned the setting up of sorting stations, the strengthening of the material and technical base of storage facilities, the expansion of shops for the small-scale packaging of products and the construction of trading halls of a total area of 10,000 square meters. There will be further development of vegetable growing on covered ground. Hothouse combines will be built on a total area of 30 hectares, and light hothouses with polyethylene covers will be erected on a total area of 45 hectares.

The implementation of the above-mentioned measures will significantly improve the supplies of fruit and vegetables to the republic's cities, will more fully satisfy consumer demands, will significantly influence market prices and will make it possible to combat more successfully speculation in agricultural products.

Sh. Gorodze, Georgian SSR deputy minister of internal affairs:

Recently the struggle against speculation in agricultural products and other foodstuffs has intensified.

The middlemen, exploiting the existing shortage, make wholesale purchases of fruit, vegetables and other products from the kolkhoz members and subsequently, with a view to obtaining maximum profit, inflate prices and give short weight to the purchasers.

Unfortunately, speculation in agricultural products on the kolkhoz markets is helped by the passive stand, and at times active cooperation, of market workers. It is hard to believe that the middlemen, buying products wholesale and

systematically trading at one and the same place, can remain unnoticed. But for some reason or other no measures are taken against them. Serious complaints must be made also about the kolkhoz market precinct inspectors who, in most cases together with the market administration, play the role of sideline observers.

Market conditions are also influenced negatively by the exportation of agricultural products beyond the republic's boundaries for the purposes of speculation. Through the measures taken only for 10 months of last year, 703 tons of agricultural products valued at R396,850 were confiscated from violators of the rules banning the exportation of agricultural products beyond the republic's boundaries.

Over one-third of the total number of cases of speculation that have come to light involve speculation in agricultural products and foodstuffs. So far only a small role in the struggle against this evil has been played by the public stations for the defense of law and order. At the violators' place of residence there is no practice of discussing the court verdicts and representations. Such discussions would be an important means of raising the legal awareness of citizens.

We, for our part, intend to take supplementary measures to mobilize the efforts by all organs of internal affairs in the struggle against speculation. [end of Gorgodze statement]

And so, why do prices rise on the kolkhoz markets?

The readers would probably agree that the comments we have cited are very unconvincing and that we did not receive a clear answer to this question. The leaders of the Ministry of Trade, Tsekavshiri, the Ministry of Fruit and Vegetable Industry and the Ministry of Internal Affairs, while agreeing with the criticism leveled at them and admitting shortcomings in their work, are trying to explain them by...shortcomings in some other system. At the same time they prefer not to talk about their own unutilized capacities and they forget that state trade must contribute to the further development of the kolkhoz markets and that only firm order in all spheres of the production and marketing of agricultural products can really influence the regulation of market prices.

It was most unexpected for us to see that they all, for some reason or other, considered it possible to overlook the food program elaborated by the party. As if this program does not offer new opportunities to regulate kolkhoz market prices and to sharply increase the competitiveness of state and cooperative trade:

How do these ministries and departments intend to utilize these opportunities, and what do they intend to do for the successful and--first and foremost--timely realization of the food program? There are still no answers to these questions...

What there is is an almost incessant increase in kolkhoz market prices, and kolkhoz members left to their own devices to determine the price of their products in the fashion and likeness of the speculators who have found a place for themselves side by side with the kolkhoz members. There is the indifference of many whose duty it is to enforce order on the kolkhoz markets.

Esteemed readers, the question which was the subject matter of the above discussion is undoubtedly of interest to you, too. It is probable that it has generated in your remarks, suggestions and recommendations. We ask that your views be made known to the republic's Ministries of Trade, Fruit and Vegetable Industry, Agriculture and Internal Affairs and to Tsekavshiri.

Please notify them also to the Center for the Study, Forecasting and Shaping of Public Opinion at the Georgian CP Central Committee.

Our address is Tbilisi, Dzerzhinskiy Street, No 7, Georgian CP Central Committee, Center for the Study, Forecasting and Shaping of Public Opinion.

Our telephone numbers are 93-77-40 or 93-72-84.

CSO: 1830/205

REGIONAL

GEORGIAN CENTRAL COMMITTEE STUDIES REORGANIZATIONAL PROBLEMS

Tbilisi ZARYA VOSTOKA in Russian 1 Mar 83 p 1

Editorial: "Establish the Leninist Style of Work"

Excerpt The exemplary discipline of a worker starts with the high degree of organizational skill and responsibility of his supervisor: we require discipline not only at the lathe, but also in the offices; such is the interpretation given by the republic party organization to the decree of the CPSU Central Committee. Recently a significant amount of work has been carried out on strengthening party and state discipline, and on increasing the level of activity of the entire party and state administrative apparatus. Its most important aspect has become the creation of problem-solving commissions, working groups and councils on fundamental problems of economic and social development. The forces of all party and state organizations have been concentrated on key sectors, and success has been achieved in increasing the competency of each decision, and the responsibility of the comrades for the matter entrusted to them.

The method for concentrating efforts was given a positive evaluation in the CPSU Central Committee Decree "On the Organizational and Political Work of the Georgian SSR Party Organizations in Preparation for the 60th Anniversary of the Formation of the USSR", which places special responsibility on each communist and on all party organizations. Unfortunately, there are still party committees where petty problems are brought before the working groups and commissions, and certain of these at times exist only as a formality. There must be a constant struggle with the elements of formalism; a concrete approach to matters must be established, and creation of unnecessary elements must not be permitted.

The recently-convened 12th Plenum of the Georgian CP Central Committee thoroughly analyzed the style and work methods of the bureau and the secretariat of the Central Committee. Discussion of the question was expressed in a detailed conversation on the activity of all party, soviet and economic organs. Trade Unions and Committees of People's Control have been given complex tasks. A prominent place was given to increasing the level of activity and the energy of the primary party organizations, and to preparing for the All-Union Scientific and Practical Conference of the Secretaries of Primary Party Organizations, which will take place in our republic.

The systematic approach to the problems and tasks being solved in the process of the expanding scale of economic and cultural construction has become a distinguishing feature of the style of activity of the republic organs of late. A majority of the party committees have a distinctive feeling of a new, creative quest, of activity and aggressiveness. One could cite as evidence the activities of the Abasha, Makharadze and Gardabani party raykoms and the Poti gorkom, under whose leadership complex economic experiments have been successfully implemented, and steady growth is being achieved in all social and economic indicators.

At the same time, such an attitude is not yet characteristic of all the rayon and city party organizations. The situation in the economy in the zone of the city of Chiatura is cause for serious concern; growth rates for industrial production here are showing a tendency to decline. And this is why the main task right now is to assure the organic unity of a creative attitude to the matter, with the ability to bring it to its logical conclusion, and to assure that the final results are high. Each administrative organ must have specific responsibility for the state of affairs which has developed in this or that area, and must not only bring out the shortcomings but also make use of all the organizational and political measures to have them eliminated. The operational administration of the national economy must be radically improved, and all questions must be resolved skilfully and in a reduced period of time.

In this connection, optimum combination of branch and territorial principles of planning is taking on special importance. The practice of establishing bilateral and multilateral joint activities by the ministries and departments and the party, soviet and economic organs in the local areas is in need of further improvement, and better coordination of their efforts is required.

Among the assets of the Central Committee of the Georgian CP for organizational work at the present time are the following: systematic analysis is being established over the activities of party committees, for assuring the unity of the organizational, political and economic activities; and meetings are being held between the Central Committee secretaries and the rayon and city administrators. Systematic analysis touches on all basic directions of the work of the party committees. It provides the appropriate evaluations, and promotes a comprehensive approach to regional problems. At this time proposals are being put forth to extend a similar approach to all party committees; to soviet, trade-union and Komsomol organs; and to the ministries and departments.

The practice of creating territorial groups at the inspectorates of the Georgian CP Central Committee deserves notice. These territorial groups include representatives from the departments of the Central Committee as well as from the Soviet, trade-union and Komsomol organs; from Gosplan, from the Central Statistical Administration, and from other ministries and departments in the republic. Thus, a certain kind of concentration of forces is achieved among the various elements in regional administration.

The condition must be reached where the style and work methods of the central organs are consistently brought to bear by the local organizations; where an atmosphere is established everywhere with a high degree of enterprise and responsibility on the part of every worker for the sector entrusted to him. This places on the agenda the questions of further strengthening the collective leadership, and development of democratic bases for administration.

The leading role in this matter belongs to the primary party organizations. Their increased prestige is the most important condition for growth in the activity of the working collectives, for the spread of socialist democracy, and for strengthening discipline. Arousing the workers to solving great political and economic tasks is possible only in connection with further improvement in the style of operations of the primary party organizations.

9006
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REGIONAL

TAJIKS TALK ABOUT NOT WANTING TO LEAVE RURAL AREAS

Moscow ZHURNALIST in Russian No 2, Feb 83 (signed to press 10 Jan 83) pp 25-27

[Article by Boris Pshenichnyy, editor of the KOMMUNIST TADZHIKISTAN newspaper:
"The Paradoxes of the Saidov Family"]

[Text] There isn't any such family. That is, there are many Saidovs in Tajikistan just as, for example, there are many Ivanovs or Petrovs among the Russians; however, that family, about which we will talk here, actually does not exist. You will, however, not call it a made-up one; it is not the fruit of idle imagination. If you look carefully at certain families who live in the republic, the recognition is inescapable: It is the Saidovs!

So that you will not ask from whom the family portrait of the Saidovs is taken in these notes -- I do not know. Some things in it are taken from statistics and from the latest population census and commentaries of demographers (thank you, science!). Some colors are borrowed from literature and are seen in the movies and on the theatrical stage (thank you, art!). In the main, they have been copied from nature, they were seen in life. More exactly -- it is a combined portrait which has been created and is being created by the local press.

Let us picture for a minute the reader who gets all his information from a single source -- republic newspapers, and ask him what kind of family he sees the ordinary Tajik family to be. His reply will be a very accurate description of the Saidovs. Going even further, it is possible to state that approximately the same picture of the family lives in public opinion since the press both reflects and forms it.

That same reader, in getting his information from newspapers, cannot complain that they are drawing for him a picture which is remote from life with some things overblown or understated. Rather, astonishment is aroused as to how a journalist, who is swimming in the very rapids of the river of events, manages to determine the width and depth of the entire stream.

I find in the newspaper files a feature story which was published three years ago (before the population census!), I read: "The Tajik family in which there

are six-eight children, is considered standard". I ask the author on what he based his statement. He shrugs his shoulders: "So it seems to me. What? Am I mistaken?" The whole point is that he is not mistaken. He had hit, so to speak, the nail on the head. A scholar had appeared in the newspaper a year ago and wrote: "According to the latest census in our republic, 35 percent of the families -- every third one! -- has seven or more children, but for the country, such families are only five percent".

I cite this example not to glorify the flair and intuition of the journalist and his correct sensing of reality and ability to generalize on the basis of his personal observations. I only want to show how realistically newsmen paint the typical Tajik family which is conditionally called the Saidov family here....

The first word about it has already been mentioned -- it has many children. A phenomenon of the Central Asian newspapers is the abundance of ukases awarding the title "Mother-Heroine". From time to time, extensive (hundreds of names) lists of mothers, who "have born and raised ten or more children", are published. It is difficult to place such a ukase in a single issue and it is usually published with a continuation.

A journalist, who once came from the Baltic area, asked his local colleagues to find a "large family" for him so that he could tell about it in his newspaper. Evidently, such a family is interesting to the Yantarnyy shore reader who has few children or is childless -- seemingly because of the courage of the mothers and fathers who dared a parental exploit. However, when they showed this journalist a "maternal" ukase that had just been published in two issues -- the selection was very great, his enthusiasm noticeably diminished.

I can certify that you will encounter material on a mother-heroine more often in any Baltic newspaper than in Tajikistan's press. A paradox? Perhaps.

The country is concerned about the decrease in the birth rate, and the mass information media are urging on weary and careful husbands in this way and that the fact: Children are good! Tajik journalists, however, are not concerned about these anxieties. In telling about the Saidov family, there is nothing for the local press to be ashamed about when talking about its most characteristic feature -- many children; it simply does not stress this, it is not considered necessary.

Of course, the fact itself -- a large family -- openly stands out here and there from the newspaper columns. Photographs of family gatherings and celebrations and stories about family links on farms and in the field, work dynasties and family ensembles appear. A large family is a rich field for the journalist's plow when it is necessary to till a social topic, enrich the "Soviet Way of Life" headline, and show what the state gives to the individual and what concern it shows for a mother and child. In this respect, we know a great deal about the Saidovs: The family budget (wages, allowances, pension, grants) has been calculated, home furnishings (refrigerator, television, automobile) have been described, and it has been determined who works where, who is studying, how the family rests and what they are attracted to.

At times, the press intrudes into the relationships between family members, especially between the old and young ones and between the male and female halves. Here, a distinctive feature is already beginning; the originality of traditions, way of life and the entire tenor of life is having an effect. The influence of this specific character is so significant that there is occasion at times to reexamine, one would think, the unquestioned journalist aims.

There is, for example, the subject of instilling respect for elders in youth -- a subject which does not grow old. Within my memory, there have been numerous articles published in the central press whose idea is extremely clear: Respect age! Their authors do not at all doubt its age-old truth and write, so to speak, without looking back. It is a different proposition with a newsman working in Tajikstan. Here, the position of elders are traditionally strong; absolute subordination to the will of parents is cultivated in families, especially in the village. In such a situation, it would be erroneous to follow the thought that age is always correct. The newspapers often come out with material on a son's mutiny or a daughter's insubordination. As a rule, they stand on the side of youth.

It is much more complicated for local newspapers to define the question of "philo-progenitiveness". The Saidov's yard reminds one of a playground, and they are expecting an addition in the family. Soon the next child will appear in the world. Humorists crack jokes from the fourth typed page: They say, enough, you are getting so confused about the names; when it is necessary to call Rustam, you call Khurshed. The parents, however, only smile: Children in the home -- happiness in the home.

Tajikistan occupies one of the first places in natural population growth. Every year, its number increases by 3.1 percent (for the country it is less than one percent). Public opinion is in favor of many children, and if someone in the village has few children (few -- that is, three or four), they sincerely sympathize with the unlucky "father". And here is science, which weighs all the "pros" and "cons" of a high birth rate, insistently recommending for the Central Asian republics: "Here, it is necessary to maintain families with two-three (no more) children".

The press of our republic is extremely careful on this point of demographic policy. It proceeds from the fact that Tajikistan's population is young and works on the Saidovs, helping them to grow and raise their posterity. The problem of kindergartens and nurseries, the problem of children's nourishment, the problem of rural schools, the problem of children's health, and many other problems surrounding the very numerous inhabitants of the republic do not leave the newspaper pages.

The Saidov family, as it is not difficult to guess, is a rural one and lives in a village (if it lived in a city, it would not have so many children).

The agrarian journalist automatically adds at this spot: Ahh, my Tajik colleagues have perhaps travelled all over the rural subject matter far and

wide; it would not hurt to exchange experiences. True, village life has been presented voluminously in the republic's press. Concerning experience, it is worth thinking about here. It is not likely that it will have direct interest for the newspapers of other regions -- the same specific character.

The teletypes bring us information rather frequently from the central oblasts of the country -- the patriotic initiative of the N-skaya school's graduating students: All the class -- to the kolkhoz! Certainly, such information goes to the number with a green light in the non-chernozem. However, in our editorial board we wrack our brains over how to pull youth from the villages, summon them to a construction project and place them by a machine. A noisy campaign has been spread around the initiative of rural girls who have formed a brigade of decorators ("In the brigade -- only girls"). They wildly greet and accompany those who come to study in the professional and technical schools of the Russian Federation and the Ukraine.

During a nervous argument at an editorial board "round table", one respected comrade tried to be reassuring: Wait a little while, they say, and the youth will soon haul itself to the city. You see, it is the age of urbanization on the farmstead. There is a paradox in this fact that the younger Saidovs, just as the older Saidovs, do not plan to change their registration. Urban asphalt does not attract them. They are asphalting their village street. I will quote a demographer: "Tajikistan is the only republic in the Soviet Union where the trend toward a growth in the proportion of the rural population and a decrease in the proportion of the urban population exists".

Attachment to the land and to the rural tenor of life is so great that even experienced workers, who left the village many years ago, reliably preserve the peasant stock within themselves. In this respect, an episode from the life of Kamol Khamsariyev, a well known builder in the republic about whom O. Latifi, a PRAVDA correspondent, talked to the union reader, is noteworthy. The participant in the construction of almost every hydroelectric power station in the Bakhshskiy chain decided to move with his family from Nurek to Rogun -- for the construction of the next hydroelectric station. Movie cameramen came to record the significant page in the veteran's work biography. What was their surprise and disappointment when then saw that Khamsariyev brought with the first machine to his new residence... a cow. The builder said to them: "Excuse me. You see, I am a peasant to the core".

Love for the land is a sacred feeling and is among the highest concepts -- the land and bread winner, The sower, the corn-grower--which the Soviet press carries in its ideological luggage. Many Tajik publicists have grown up and announced themselves thanks to the worship of the land and the man of the land. One must only regret that there are still no or, in any event, few journalists who are so dedicated to the work subject and who are deeply involved in industrial yeast. You see, their journalist bards are assigned, so to speak, according to the TO/E to the working class. It does not need them for charming its own ears. It is more important that the work song be heard at a rural gathering. You see, there is no place from which to expect replacements for plants and factories -- except from the village.

Even rather recently commissioned enterprises have basically been staffed with newcomers. Workers departed for the republic in echelons. Time passed. First, the scales of industrialization increased. Now so much is being built and commissioned that no echelons will suffice. Second (and this is the main thing), the demographic situation changed sharply: Labor resources have on the whole been exhausted for the country, but they are plentiful in Tajikistan. In the Saidovs they talk more and more often over a cup of tea about what to go in for and where to send a son or daughter after completing school.

Here, we come to something else, perhaps the deepest paradox which has moved for several years like a draft of influenza along the corridors of Gosplan and the ministries of the republic. At one time, the article headline "There Is Work, There Are Working Hands, but...." was formulated in the KOMMUNIST · TADZHIKISTANA newspaper.

The situation is really paradoxical. The population is growing swiftly and work resources are increasing, but employment is low -- all told 78 percent (for the country it is 92). Every fifth person is not working! Perhaps there is a shortage of work positions? Such is not the case: Newspapers are filled with "want" ads, part of the machines stand idle in many plants, and construction organizations are short of people. It is a sphinx, but not a problem. There are people who are not working, and there is work which is looking for people.

In fulfilling its social order, the press is conducting a complicated dialogue with an ever larger family: It explains, it convinces, it agitates, and it summons. It appears concisely approximately as follows.

Journalist. Dear Saidovs, let us think together about what awaits you tomorrow. Your village is growing, the number of people is increasing but the kolkhoz land is the same and there are practically no hopes for expansion.

The Saidovs. This is true, there are mountains around us. Almost everything in the valleys has been plowed.

Journalist. There is also mechanization. That, which 10 people did formerly, is now little for one machine operator.

The Saidovs. There is sufficient work in our century. One cotton plant requires how much work! The harvest is beginning -- the brigade leader is calling everyone into the field -- even the children and old people.

Journalist. Yes, they will take away your brigade leader. He is anti-machine. He lives in the past. Look at how many cotton-picking machines there are already. Soon, they will punish for manual harvesting.

The Saidovs. It looks like matters will come to this. What do you suggest to us?

Journalist. Oh, the selection is large! Here is a map of new construction projects for you for a beginning. The largest hydroelectric station in all Central Asia is being constructed in Rogun, a city of chemists is growing in Yavan, it is necessary to place the building of an aluminum plant in the Gissarskaya valley. Irrigation and livestock complexes?! Thousands of people are needed for the development of the Dangarinskiy Plateau alone. A complete Yuzhno-Tadzhikskiy territorial and production complex is being created -- have you heard about it? Go, build, and construct -- remain to work in production. New branches, new specialties....

The Saidovs. We are peasants, we are not trained for construction work. Skilled people are required in a plant.

Journalist. Don't worry -- they will show you and they will teach you. Only wish it. There are schools, training combines and tutoring. Do you want them to send you to the best enterprises in the country for a trade?

The Saidovs. It is risky somehow, it suddenly does not turn out as expected -- we will leave this place here and we will not get accustomed to that place there.

Journalist. What risk?! You are not the first and you will not be the last. For example, yesterday an article about a brigade leader, an aluminum worker, was published -- he lived as a young lad in a village and shepherded sheep, but now he is a first-class master and is famous throughout the republic.

The Saidovs. We read, we read. They are building that plant next to the village. The hero of your article left his house, crossed the field -- and was already at the work shop. If it was as near to us, no one would sit home here also.

Journalist. It will not turn out that way, you do not place a factory in every village. Whether you wish it or not, it is necessary to get up. What is holding you to your farmstead?

The Saidovs. We have already thought about this. What is there to do? Three of the adults in the family are not working. A son plans to go to the institute, and the oldest daughter is marriageable. The mother still has six children: one who is clinging to her skirts and one who is just going to school. What factory, what construction project....

The discussion has gotten into a blind alley. Both sides understand each other excellently. They agree on something but as a result, everything remains in its place and it is likely that nothing will change.

The press, it seems, is doing everything that has been placed on it to do in this situation. It engages in orienting people toward a trade, and it struggles to expand the network of professional and technical schools and to improve the training of worker cadre. It suggests the address of new construction projects and future enterprises, and it holds up as an example those who influence the work family. The work is necessary and, incidentally, not unsuccessful. There are improvements: The number of professional and technical

schools is growing and the republic's working class is increasing. However, the problem is not being eliminated and its urgency is not being lowered. Not every one in the Saidov family has been attracted to production and -- as an economist would say -- work resources are not being fully used.

If the mountain will not go to Mohammed, then Mohammed goes to the mountain. It is necessary to keep this saying in mind. It will prove useful to us.

It follows from the discussion with the Saidovs that women especially are in need of employment, including the mother with many children and that they must search for work close to home, preferably without being separated from their family -- work which in no way is connected with a move (transfer). Therefore, it is necessary to talk about women and with women.

There is nothing new in these conclusions. As long as Tajikistan's press has existed, it has developed the so-called female subject which also includes within it the slogan of attracting women of the indigenous nationality to work and public life. However, whereas the political aspect (the emancipation of women and their deliverance from household fetters) predominated in the past, the discussion has now shifted to the social and economic plane.

For example, a candidate of economic sciences is appearing in the newspaper who has submitted for discussion a question which is apparently a particularly economic one -- "Labor Resources: Problems and Solutions". He directs his attention toward the female part of the population. This is no whim of the author; there is the logic of facts.

The main labor resource reserve is the village. A third of the able-bodied population, which lives here, is engaged in domestic and private subsidiary work -- the majority of them (96 percent) are women, moreover women with many children. The scholar recapitulates: "Under the conditions of our republic, the solution of the labor resource problem is primarily connected with the problem of attracting women into production".

Economic tasks require an economic approach and must be solved by economic methods. Is the press taking this into consideration? Yes, it is. I speak with confidence because, while working on an article for ZHURNALIST, I discovered an interesting trend to which I had formerly not paid attention. The "Woman's Topic" had ceased to be a monopoly of the editorial board's ideological departments; more and more frequently industrial and agrarian specialists were beginning to develop it, that is, the journalists of the economic departments. And, naturally, they had their own point of view.

For several years now, material, which is connected with the employment of women in the village, has appeared in an organized fashion on the pages of the republic's newspapers. The authors of this material do not brandish hortatory slogans ("To Work!") and do not stir the thickness of numbers and facts in order to find a problem ("Pay attention!"). They discuss how this problem is being specifically solved in places.

Work has been offered to mothers with many children at home or near home. If it is impossible to cite a factory or plant in each village, does this

prevent the creation of a small workshop? Light industry has strewn a dense network of branches from large associations and firms throughout the republic, and local industry is expanding through work at home. Mohammed has come to the mountain!

The agrarian village today provides industrial products, and industrial workers have appeared in the family of a kolkhoz worker. The agro-industrial integration, which has been transforming the village for a long time, is being supplemented by a distinctive form of industrialization. This process is impetuous and stormy. An economic reviewer testifies: "During the 10th Five-Year Plan, the number of those engaged in work at home within the local industry system grew twofold and is one-fourth of all the workers in the branch". Such is the dynamics of the development of light industry enterprise branches.

It has become easier for the press to talk with the Saidov family. The dialogue, which had gotten into a blind alley, has entered onto a long-range road.

Journalist. You see, my dear villagers, how life is turning about. They are coming to meet you. Here is the equipment, here is the material and the raw material; the technology is simple -- it is now up to you.

The Saidovs. This suits us, an appreciable income for the family.

Journalist. And it is advantageous for the state.

The Saidovs. It is a pity that there are few work positions. The workshop is already full and there is a line of those waiting to work.

Journalist. We will struggle to have more opened and created. For all that, think about moving. Someone must build, work in large enterprises and develop new lands.

The dialogue with the Saidovs continues.

At first glance, Tajikistan's press is following a strange policy in the economic field. In one issue and in one column, seemingly incompatible material is at times encountered: one fights for technical progress, the improvement of production organization and an increase in labor productivity; and nearby is agitation for work at home and for the creation of small-scale production units which, of course, lose money in comparison with large enterprises according to all the articles. This is also a paradox begotten by the peculiarities of the republic's economic development.

Arguments at times break out in editorial leaflets: What are we doing, where are we calling people, on what are we orienting? You see, the scattering of work positions in the villages and in the rural farmsteads is a step backward -- a retreat which leads to a lowering of the qualitative economic indicators. What, they say, is the slogan of production effectiveness worth if its requirements are in fact denied. Weighty arguments are put forward: Labor productivity is lower in Tajikistan than in the country on the average,

the return on investment is not great, and the proportion of manual labor is significant.

All this is so. However, the journalist goes to the largest cotton association in the republic, looks at the machines standing idle and listens to the complaints of the directors that they lack about a thousand people -- only a memory remains from the arguments in the editorial board. In the name of that same effectiveness and of the same economic indicators, it is necessary to create branches, to send work to the home, and to transport people from surrounding villages in official buses. The country needs textiles, it needs cotton fabric -- even at such a price.

You see, this is the tribute which must be paid to the Saidov family -- and only because it is a paradoxical one according to union-wide yardsticks.

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REGIONAL

IVANOVO OBLAST CHIEF ON COOPERATION AMONG SOVIET NATIONS

[Editorial Report] Moscow RABOCHIY KLASS I SOVREMENNYY MIR in Russian No 6, November-December 1982 (signed to press 10 November 1982) pages 25-36 carries a 10,000-word article titled "The International Brotherhood of People of Labor" by V. G. Klyuyev, first secretary of the Ivanovo oblast party committee. Klyuyev describes the history of cooperation among the nations of the USSR and in particular between the textile workers of his oblast and the cotton growers of Central Asia.

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REGIONAL

BRIEFS

DNEPROPETROVSK OBLISPOLKOM RESHUFFLE--A Dnepropetrovsk Oblast Soviet session recently discussed the state of and measures for improving the use and conservation of housing resources. The session also examined an organizational issue. Comrade Babich, hitherto Krivoy Rog gorkom first secretary, was elected oblispolkom chairman. [Text] [Kiev Domestic Service in Ukrainian 1800 GMT 11 Mar 83 AU]

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